can never be an ego-trip. To have an ego and to be surrendered is not possible. Surrender means egolessness, ego means non-surrender; they can't co-exist.

That's why the person who is surrendered immediately becomes transformed. The moment you open your doors, the sun and the wind and the rain, all enter; god rushes from all directions towards you!

Prartho means prayer. The word 'prayer' comes from the same root as darkness. Prayer is a state of being; it has nothing to do with praying. One can pray and may not be in prayer.

You can go and watch thousands of people around the earth praying in the churches, mosques and temples, and nobody is in prayer. They are simply acting, repeating parrot-like; their heart is not in it, their words are empty. They are moving through the gestures but they are not in them; they may be somewhere else. The person may be kneeling before Christ and he may not be there at all: he may be in his office, with his wife, in the market-place. It is not a question of being in church and repeating the right kind of words.

Prayer is a state of being, a state of feeling, a state when words disappear and one is simply possessed by the divine. You cannot do prayer; you can only make yourself available to god, and then many things happen.

And I can see the potential in you. If you simply allow god to take possession of you, you may start saying something which you had not planned saying. You will be surprised from where it is coming. You may start moving, dancing, swaying, kneeling, but you will see that it is not that you are doing these things; it is as if they are being done through you. You are possessed by something higher and bigger than you. That state is prayer: to be possessed by something higher and bigger, to be pulled upwards.

All that is needed is that we should not hinder, we should not obstruct, we should not close our doors.

So make it a point, every night before you go to bed, to just sit in the room and allow things to happen. Feel possessed by god. Then your hands start moving, certain gestures come, your body sways or you stand up or you start dancing or you start singing, or sometimes just sounds come which have no meaning, or you start speaking in tongues. Nobody will be able to understand what language it is. You will not be able to understand what you are saying and why you are saying it, but still, when it has been said, you will feel a great silence permeating you, the silence that comes after the storm.

Just fifteen to twenty minutes availability to god is enough to nourish your very roots. And slowly slowly you will feel the quality of your acts changing, the quality of your relationship changing, the quality of your twenty-four hours changing. They become luminous, they become graceful, and one is simply bubbling with some unknown source of joy. That is prayer.

Deva means divine, anito means amorality. There are moralists, there are immoralists. I am neither a moralist nor an immoralist; I am an amoralist. And that is the highest point to live from. Amoralism means dropping all duality of good and bad, dropping duality as such, not thinking in terms of opposites but living in a kind of transcendence.

God is amoral. He cannot be moral, obviously he cannot be immoral. And because many religions made it a point that god is moral, god is good, they had to create the devil; it was a necessity of thought. Once you make god equivalent to good. then you will have to create the devil, otherwise where will the bad go? Then the conflict is eternal, it can never end. Between those two poles man is crushed. Both are false: the idea of god being synonymous with good is false. It is just a theological idea; it corresponds not at all with reality.

This is the way of thought, that it always creates the opposite. Without the opposite the mind cannot think, there is no possibility of thinking. The moment you say darkness, immediately you have to create the idea of light. Without light, darkness loses all meaning. Thinking as such is dual; non-thinking is non-dual.

And when all thinking disappears, who are you? – good or bad? When there is no thought in the mind, who are you? – good or bad? You are nobody. That state is amoral – it is beyond morality, beyond immortality and that state is divine!

The real god is just transcendental. We cannot say of him that he is beautiful and we cannot say he is ugly; we cannot say he is light and we cannot say he is darkness. He contains both, and because he contains both, he is beyond both. When you contain both, they cancel each other. If you have fifty percent light and fifty percent darkness, they cancel each other. The dualities balance each other and disappear, and in that disappearance for the first time truth as it is, is known.

The real meditator has to go beyond all kinds of distinctions, and the basic distinction is that of good and bad; all other distinctions are based on it. The basic duality is that of the sinner and the saint, and all other dualities follow it; they are by-products.

My message to sannyasins is: you are not to become good against bad, otherwise you will never be good. The bad will always be hanging around you, somewhere lurking in your unconscious; it will remain repressed. One has to go beyond good and bad, then real goodness happens. So I use three words: the sinner, the bad; the saint, the good; and the sage; the sage is beyond both. Jesus is a sage, not a saint. Lao Tzu is a sage, not a saint. Mahatma Gandhi is a saint; Adolf Hitler is a sinner.

And the sinners and the saints are two aspects of the same coin. They are not different; they only appear different. Somewhere deep down in Adolf Hitler, Mahatma Gandhi is hidden, in the unconscious – the other side. And it is not an accident that he was a vegetarian, just as Mahatma Gandhi was an absolute vegetarian. This is strange, that the man who was the greatest murderer in human history was a vegetarian. He never smoked, he never drank any alcohol, and he was very very disciplined. He was exactly like Mahatma Gandhi in his discipline. Early in the morning he would get up.... He was almost a saint! You cannot find anything bad in his character. This was his unconscious asserting itself. Consciously he was a sinner, unconsciously he was a saint.

Just the reverse is the case with Mahatma Gandhi: consciously he was a saint, unconsciously he was a sinner. He was constantly bothered by sin; it was a constant obsession. Even if he saw a woman in his dreams he would go on a fast – because he had seen a woman in his dreams! And of course he was seeing women in his dreams; it was bound to be so. If you avoid, if you repress, those repressed thoughts are bound to come in the night. To the very last he was having sexual dreams; he was utterly disturbed and was feeling very guilty.

He talked about non-violence but he was very violent in his approach, very violent – violent with himself, violent with his disciples, for small things. A disciple was caught drinking tea. He had not committed any sin; all the Buddhist monks down the ages have been drinking tea and yet becoming enlightened, in fact more of them have become enlightened than anybody else in the world. But in Mahatma Gandhi's ashram tea was a sin, and if somebody was caught, much fuss would be made out of it. He would be condemned, and condemned in such subtle ways, in such holy ways, that nobody could say that he was being condemned. Gandhi would go on a fast! He would not torture the person; he would torture himself.

Now, this is a more vicarious way of torturing the person. If you slap the disciple, this is simple; finished! But you go for a twenty-four hour fast... Now for twenty-four hours the disciple is being tortured and is in hell: it is because of him, and just because of a cup of tea, that the master is hungry for twenty-four hours. Now he is condemning and condemning himself. You have condemned him forever, you have made him feel very guilty. This is violence!

I have been studying Adolf Hitler and Mahatma Gandhi side by side; they are each other's reflection. You will find one's conscious is the other's unconscious, and the other's conscious is the first one's unconscious; but there is no qualitative difference.

A sage has no conscious, no unconscious; he is undivided. He simply lives moment to moment. He has no idea of good and no idea of bad. He simply lives, and he lives so consciously that whatsoever happens is good, but that good has nothing to do with our ordinary so-called good. It is not virtue because it is not against bad. It is a transcendence. It has its beauty, tremendous beauty, but it is amoral.

That is the meaning of anito: divine amorality.

Deva means divine, ashika means lover – a lover of god. And god is not a question of logic; god is a question of love. Those who think about god will never find him. Thinking is a barrier, not a bridge. God can only be felt, not thought about.

It needs the heart of a lover, and you have it. You have not allowed it to function because in the society it does not pay; in fact it creates troubles. The society feels perfectly okay about the logical mind; it fits. The logical mind is created by the society. The society in its turn is created by the logical mind. They fit together, they are made for each other.

The heart is something asocial. It is not created by the society; it comes from god. It has no responsibility towards the man made world; its responsibility is towards the whole. Hence the society is against the heart. It cripples it in every way, paralyses it, does not allow it. And even if it allows it a little bit, it is such a partial phenomenon that rather than fulfilling it, it creates more frustration. It is like giving a little food to a hungry man or just giving a dewdrop to a thirsty man. It would have been better if he remained thirsty. Now this one dewdrop is going to make him more miserable.

The society is against the heart and that's why the society has to create false gods – Hindu, Christian, Mohammedan to substitute. The society is very clever in creating substitutes, plastic substitutes; all the churches and all the temples are full of plastic substitutes.

The real god can be found only through individual love. It has nothing to do with society; it is something absolutely private, intimate. It is far more private than the love that happens between a man and a woman, because in that love at least two persons are present.

When you love god, only you are; god is an invisible presence. When you begin the journey, only you are; the other is not visible. When you end the journey, the other is; you have disappeared. But it is always one: in the beginning you are, god is not; in the end, god is, you are not. The meeting never happens in a sense; two are never there, only one; first you, then he. This unity is possible only through great love.

Love is going to be your meditation. Let it become your life. Love as totally as possible, love unconditionally. Share your love with each and everybody with friends and with strangers, with man and with animals; just go on pouring your love. Don't miss a single opportunity where you can pour your love, don't ask anything in return, and you will be surprised: if you can pour your love and don't ask anything in return, god comes in return. If you ask anything in return you have missed an opportunity; you did not allow god to enter in. You asked for something small.

That is the meaning of ashika: one who loves and expects nothing in return, one who simply loves, one whose joy is in loving itself, one who loves for love's sake. Then one day the incredible happens, the impossible happens: when you have poured all that you have and you become utterly empty, in that emptiness the unknown penetrates, the sky descends to the earth! That is rebirth, resurrection; but first one has to die in love.

So love is both the cross and the resurrection.

Veet Lakshen. Veet means beyond, lakshen means goal. There is no goal to be achieved. The very idea of the goal creates tension and anxiety in life. If you have a goal to achieve you will go on missing the present moment. With the goal in your head you cannot be herenow. The goal has to be in the future, and life is in the present, so all goals are anti-life. And if one really wants to live, one has to be anti-goal.

Try to understand this basic arithmetic; everything else depends on it. If one is goal-oriented, one will live in misery and die in misery. It is not just accidental that you see so many miserable people walking on the streets all around the earth. They are caught up with goals, obsessed with goals. They are all ambitious, they want to achieve something in the future. And the future is that which never comes: it is always coming, always coming but it never comes.

Nobody has yet seen tomorrow, and it is so close by! By the morning it will be here. It is always arriving but never arrives. We go on thinking about it and planning it, and meanwhile life is slipping out of our hands. The goal-oriented person only dies, he never lives.

I teach a non-goal-oriented life. I teach you this moment, I teach you herenow. That's what sannyas is all about: a life lived each moment with utter joy and celebration, a life which knows no postponement. And when you don't postpone, your life takes on such intensity because you have only this moment to pour your whole energy into. You cannot spread it out thin. The person who has a big future can spread it out. The person who has no future cannot spread it out; it becomes so intense, so passionate, so one-pointed, and in that very one-pointedness of life-energy there is joy. In that concentration of energy there is bliss.

Then one knows the real taste of life. The name of that taste is god.

[A sannyasin says that he has a problem with his navel.

He can't allow anybody to touch it. He also cannot touch it himself.]

We will change it don't be worried! (LAUGHTER) I will tell everybody, whoever sees you (MUCH LAUGHTER).... It will be gone; it is nothing to be worried about. But there is a reason why it has happened: in your very early childhood, somewhere, you became very much afraid of death.

The navel is the centre of death. Just behind the navel is a point which is the most vulnerable point in life. If somebody becomes very afraid of death then this problem arises. Very rarely is there this much fear, but if you become very afraid of death then you will not allow anybody to touch your navel. Once the fear of death disappears, this problem will be solved. And we will make it disappear!

Do a few individual sessions of shiatzu and hypnosis. Then do these groups: the first is Intensive Enlightenment, the second is Centering, the third is Massage and the fourth is Tantra.

You have a beautiful problem!

Deva means divine, deep means lamp – a divine lamp, a divine light. It has not to be created; it is already there: it has to be discovered, or rather re-discovered.

Each child born knows about it, feels it, sees it. Each child in its mother's womb remains full of light; that is an inner light, an inner glow. But as the child is born and he opens his eyes and sees the world and the colours and the light and the people, slowly slowly the gestalt changes: he forgets to look within, he becomes too interested in the outside world. And there is a reason, because the outside world has so much variety.

The inside world has no variety; it is simple, silent, light. In a sense it is monotonous: no change ever happens there, no movement ever occurs, it is always the same. And naturally the child becomes more interested in things that are changing. Everybody is interested in change because change brings something new. The child is enquiring, curious, and the world is really tremendous – so many colours and trees and birds and animals and people and so much noise. He becomes so engrossed with it that slowly slowly he forgets to look within; he becomes oblivious of it.

In meditation one has to re-connect oneself with that inner source of light. One has to forget the whole world and go in, turn in and tune in, as if the world has disappeared, as if it doesn't exist. At least for one hour every day one has to forget the world absolutely and just be oneself. Then slowly slowly, again that old experience is revived. And this time, when you come to know it, it is tremendous because now you have seen the world and all its variety, you have seen all the noises. Now to see the inner silence and the purity of light is a totally different experience. And it is so nourishing, so vitalising; it is the source of nectar.

Once you have known it, consciously.... The child knows it unconsciously; the meditator comes upon it consciously.... Once you have known it consciously the fear of death disappears because you know, you know absolutely, without any doubt, that this light is eternal, that the body may drop

but this light will continue. It is so indubitable that even if one wants to doubt it, one cannot; doubt simply disappears. The certainty is absolute, and with that certainty comes a transformation in life. Then all values change: things that were important up to now become unimportant and things that you have not even thought about become important. One goes through a revolution.

So this has to be your meditation, every night or in the early morning or whenever you can find time, when it is easier to forget the world, either late in the night when the traffic has stopped and people have gone to sleep and the whole world has disappeared on its own accord – then it is easier to slip out – or early in the morning when the people are still fast asleep. But once you have started seeing it then it can be seen any time. In the market-place, in the middLe of the day, you can close your eyes and you can see it. And even to see it for a single moment is tremendously relaxing.

But start in the night: for one hour just sit silently looking in, watching, waiting, for the light to explode. One day it explodes. You are not to create it you are only to re-discover it.

Prem means love, parvati means daughter of the mountains; it is just a metaphor for a river – a river of love.

Love is not a static thing. It is a process, it is a movement, it is a dance. It is not like a rock, it is like a river, it is always flowing. And whenever it stops anywhere it dies; to remain alive it has to go on flowing. Life and flowing are synonymous as far as love is concerned. So one has to go on loving, one has never to become satisfied; in satisfaction is death.

And one has not to make love a routine. If it becomes routine, it has become a stagnant pool. It has to go on moving into new territory; one has to be very creative about love.

So, many people start perfectly well in the world of love but soon everything goes wrong, and the reason is: people are very uncreative, unimaginative. They don't know how to go on creating new surprises, how to go on exploring new territories. So sooner or later all is finished and then they are stuck. And in that very experience of being stuck, things start becoming stale and things start stinking.

Love has to be a river till it reaches to the ocean. Love has to remain flowing till it reaches to god. Until it has reached god never allow it anywhere to become a stagnant pool. That is the message in your name. Love has to reach to the ocean. Unless love becomes oceanic, don't settle, don't say 'I have arrived.' Go on moving and keep the movement alive. And with that movement prayer is born automatically.

In fact when love moves tremendously it is prayer. The very phenomenon of the movement of love creates the fragrance called prayer.

CHAPTER 23

24 December 1978 pm in Chuang Tzu Auditorium

Prem means love, anando means bliss. Love and bliss are two aspects of the same energy. They always happen together: if one happens, the other follows, has to follow. They cannot be divided, they are indivisible. And just like that, hate and misery are two aspects of the same phenomenon: the person who is full of hate can never be blissful; and the person who is full of love can never be anything else other than blissful. One has to work from both sides.

If you love you become blissful, if you become more blissful you become capable of more love, and so on and so forth; it is a dialectical process. And the ultimate crescendo is when love and bliss are no more separate. When love means bliss and bliss means love, one has arrived.

Prem means love, anurodh means an invitation. God cannot be searched for. You cannot seek him because he has no name and no form and no address. Either he is everywhere or nowhere. The seeker goes astray; wherever you seek, you will miss. God can only be invited, not sought. God is not an object somewhere that you can go to. God is a presence that enters you when you are in a state of welcome. When you are an invitation god enters you. And he does not enter from one direction; he enters from all the directions simultaneously. The moment you have given the invitation, god seeks you.

The seeker is still an egoist. The search is an ego project. The person who invites, bows down: he is in a state of surrender, he opens up, he is simply vulnerable. That vulnerability is prayer, that invitation is prayer. He says 'I am available. Please come to me!' Slowly slowly that becomes his very breathing: 'I am ready – come to me!' And one day, when you are really open, immediately it happens: god is!

Prem means love, sangita means music – love music. Man is a musical instrument, but we don't know how to play upon it. Great music is hidden in everyone, but it has to be struck. The instrument has to be set right, tuned, and one has to learn the art of playing it. That art is love.

Love teaches you how to become more and more musical, harmonious, a melody. It is love that brings all that is hidden in you to the surface. It is love that gives you exquisiteness, grace, beauty. It is love that fills you with some unknown, invisible grandeur. And when love has arrived, music arises on its own accord.

That music is our only offering to god; we don't have anything else to offer. All else is meaningless. Unless you can offer a loving, singing heart, a dancing, melodious soul, you are not offering anything to god.

The flowers that people offer are not your flowers; they were already offered on the trees. You have to offer your own flowering. That flowering I call the inner music, and the way to it is love.

Prem means love guha means the cave of the heart. The heart is a hollow phenomenon, it is utterly empty: it is a cave. And because it is empty, it can become full. To become full the first thing is, the first requirement is, to be empty. The head is very full, hence it remains empty. All kinds of rubbish is gathered together there. The heart remains utterly empty unless god arrives. And god cannot be a guest in the head; he will not find any space there. The only space available is in the cave of the heart.

Because we are too much in the head, we have completely forgotten our own inner cave. If we go into that cave it is meditation. Meditation is nothing else but a search for the inner cave where we can be absolutely alone, where the world disappears. It is not a question of going to the Himalayas and finding a cave there: everybody has the cave in the heart. It is a question of going into the inner Himalaya; and the outer Himalaya is nothing compared to the inner: it is just a poor reflection.

The path to that cave is love. If you love, you start moving towards the heart. If you don't love you start moving towards the head. The head knows nothing of love; it knows only logic, calculation, business. The heart knows nothing of calculation, mathematics, logic. It simply knows how to share, how to give.

Giving in itself is a joy if you are in the heart. If you are in the head you don't want to give. The head is very miserly, it clings to everything. If it gives, it gives only to get more; it is always bargaining. It does not know how to give. It is a beggar. The heart is an emperor.

Open the door to the inner cave by the key of love.

Prem means love, avinasha means eternal, indestructible, immortal. Love is the only experience in life which is not of time, the only experience which happens in time and yet does not belong to time, the only experience which knows no death, the only experience which is part of eternity and yet penetrates time – the only miracle, the only paradox. That's why whenever you are in love you are unafraid of death. Lovers are utterly unafraid of death, but the people who don't know what love is are continuously afraid of death.

Lovers are ready to die because they know that something will go on living, that there is no death; they may disappear but their love will live. And the certainty is so absolute that not even a single doubt ever arises. When two persons are in love, time simply disappears, the clock stops. You start soaring above time. You reach some plenitudes which are beyond time.

Love is the natural experience of meditation.

[A sannyasin says: I wanted to work here and I applied for a proofreading job. The lady said it would depend on you.]

First do a few groups, first feel at home here. Mm? because the work that is being done here is not work; it is worship. Unless you become very very tuned into the whole energy that is happening here, it will remain work. And if it remains work it is not going to help. It has to become your prayer, your love: you have to utterly dissolve into it. From the surface it is the same work as everywhere else, but from the inner it is a totally different experience.

You will be able to – just wait. Do a few more groups, meditate, feel me more. Soon you will be working, there is no problem in it!

Prem means love, divyo means divine. Love can be earthly, love can also be divine; it depends on you. Love is earthly when it is a projection of your ego. Love becomes divine when love is there but you are not. When the ego has disappeared, evaporated, and only the energy of love is left behind, then it is divine.

Down the ages people have not rightly understood this simple phenomenon. In fact because it was simple they missed it. They thought love is dangerous because in ordinary cases love is always an ego projection; it is always earthly. earthbound, mundane, physical, something gross. It is almost always so. So the logical mind started thinking that there is something which pulls you downwards. If you want to go upwards you have to renounce love.

Thousands of people renounced love, became monks, moved to the monasteries outside the world so that there was no opportunity to fall in love. But they missed the whole point: it is not love that pulls you downwards; it is the ego behind the love that pulls you downwards. They dropped love, they forgot all about the ego, and the ego remained with them. Now the ego was in the garments of a monk; it was still earthly.

The ego is heavy. It cannot soar, it cannot fly into the sky. It has no wings; it is a rock. The ego always follows the path of gravitation; it cannot follow the path of grace. It is not love that brings you downwards; it is the ego.

So my whole process is different: love has not to be renounced; love has to be rejoiced in. The ego has to be renounced. Once the ego is dropped love has wings, love is free, love is freedom. And then you can go higher and higher. Love is a weightless experience.

So remember these two things: love can be earthly if it is associated with the ego, hence the ego has to be renounced, not love; second, if there is no ego and only love remains, it is prayer, it is meditation, it is how god arrives in your life!

Prem means love, dwaro means a door. Love is a door to god. Whoever has entered into god has entered through love; there is no other door. People have created many false doors. They are only painted doors, you cannot enter through them; they are just walls painted as doors.

All the rituals of all the religions are painted doors. Real religion is non-ritualistic. It consists of the spontaneity of love. And love means not only loving the idea of god in your head; love means to love all that exists around you: the people, the animals, the birds, the trees, the rocks. Love all that is, and soon you will see a door opening. That door opens within your own being, and from that door you enter into god and god enters into you.

Prem means love, dasen means a servant, a slave – a servant of love, a slave of love. The paradox is that in love, to be defeated is to be victorious, to be a servant is to be a master, to be conquered is to conquer.

This is what Jesus means when he says 'Blessed are the meek, for theirs is the kingdom of god'... because only the meek know how to love. Love can happen only in a humble heart; it cannot happen when the ego is too strong. The state of surrender is needed for love to happen. And the whole existence belongs to one who is ready to surrender in love.

Prem means love, madir means wine – the wine of love. Love intoxicates, it is the ultimate in intoxicants. One who has drunk out of love, for him all other drinks are just meaningless. In fact people have been searching for other intoxicants because they are really searching for love. They may be searching in wrong directions but the desire is not wrong. And unless they find love and the wine of love, they cannot stop their search. All intoxicants will disappear from the earth if the earth becomes a paradise of love. Alcohol, LSD, marijuana – all are poor substitutes for love.

The ego is heavy, burdensome; one wants to forget it, one wants to get out of its yoke sometimes. In love you forget all about the ego, its worries, its tensions, anxieties. That's what happens when you drink something alcoholic: for a few moments you forget all the worries, for a few moments you drop all your agony, for a few moments you are ecstatic. But it solves nothing; again you will be back in the same old rut. It gives you a relief but it does not transform you.

Love gives relief and also transforms. It is a non-chemical psychedelic. It gives a new vision, a new poetry to your life, new eyes to see the world and a new heart to feel existence.

And once love has taken possession of you the ego cannot come back. They cannot exist together; they are just like light and darkness. Bring light in and the darkness disappears; bring love in and the ego disappears. And with the ego disappear all the worries and the anxieties and the anguish.

To live in love is to really live. Others only pretend to live: lovers really live.

Anand means bliss, abhishek means initiation into. Sannyas is an initiation into bliss. My religion is that of celebration. My worship is to be in a festive mood, to be constantly cheerful, to always be in that mood of rejoicing in the existence.

The old sannyas used to be an initiation into something serious, heavy, because it was renouncing the world. My sannyas is totally opposite, diametrically opposite. This is neo-sannyas, a totally new vision of sannyas not of renunciation but of rejoicing, and not of the spirit of seriousness but of the spirit of festivity, of light-heartedness, of taking life as fun, play.

CHAPTER 24

25 December 1978 pm in Chuang Tzu Auditorium

Veet means beyond, apeksha means expectation. The root cause of misery is to expect, and the mind is full of expectations. The more you expect, the more you will feel frustrated; frustration is a shadow of expectation. Nobody wants to be frustrated but everybody goes on expecting 'Things should be like this' and they never are. The universe has no obligation to fulfil your expectation.

And it is not only about things: people go on expecting how persons should be. The husband expects the wife to be a particular person, a certain kind of person. That is impossible! She has her own dignity; this is humiliating her. To expect a certain behaviour is taking her freedom away, is destroying her; it is not love. The wife expects the husband to behave in a certain way, and so on, so forth. Parents are expecting their children to be this or that, and even children are expecting how their parents should be.

In this mass of expectation everybody falls into a kind of a hell. And no expectation can ever be fulfilled because the world, the existence, is not run for your private, idiotic ideas. All private ideas are idiotic. The word 'idiot' is very beautiful. It means having private ideas – nothing else.

The world has a destiny, but that destiny cannot be decided by individuals, otherwise the whole world would fall apart. Individuals have to lose themselves in the world stream. The person who loses himself in the world stream is the only person who is not an idiot. The person who has no expectations is the person who is not an idiot. Then intelligence flowers. You become part of the river, you go with the river; wherever the river is going is good. You don't have a private goal: the river's goal is your goal too. The part has to become adjusted to, harmonious with, the goal of the whole. The part should not function apart; that is idiocy. And whenever we expect, we become idiotic.

The really intelligent person lives without expectations, then all that happens is a fulfilment. Then whatsoever happens brings great contentment, it is a gift from god. Because you had not expected

anything there is no question of being frustrated. Because you had not expected anything there is every reason to be grateful.

And when gratitude arises, prayer is born.

Almasto means one who lives utterly in the present, having no desires for the future, no worries from the past, one who lives moment to moment, care-free, worry-less, in a kind of deep at-one-ment with existence. And that at-one-ment brings great intoxication, great joy, a maddening joy. Unless it is achieved a man has not really lived. Unless it is achieved a man has missed the opportunity.

That's what Jesus means when he says to his disciples: Look at the lilies in the field. They think not, they desire not, they are utterly herenow. Look at their beauty, look at their immense joy. They don't have any riches, they don't have any power, yet the poor flowers of lilies are far richer than the richest man. Jesus says: Even Solomon, attired in all his grandeur, was not so beautiful as these poor flowers of lilies.

And the secret is simple. The secret is: except for man, everything lives in the present; except for man, everything is still part of paradise. Only man has lost track of it and has become deeply miserable. The past brings misery, the future brings misery.

To be in the present is to be in bliss. Almasto means to be in maddening bliss with existence, in a deep intoxication with all that is.

Madhu yamini means honeymoon. The honeymoon in ordinary life begins and ends; it cannot last forever. It brings a great meeting with the beloved, but soon it starts dissipating. Within one week or two weeks or three weeks at the most, that peak has disappeared; one settles on plain ground. It is natural: one cannot live on those heights forever. That excitement is too much; one cannot contain it forever.

But there is also another honeymoon – the honeymoon with god, with the real beloved – which begins but never ends. And it is not only that one remains on the peak forever; one goes on from one peak to another peak, higher and higher, and there is no end to it.

To relate with god is to be in an orgasmic joy without any end. It is infinite: it begins in time but it takes you beyond time. It is triggered first in time, but immediately you are part of eternity.

The honeymoon that happens between two human beings is beautiful because it gives you a glimpse of the ultimate honeymoon; but it is momentary. It is beautiful like a soap bubble. It reflects the sunrays, and the small soap bubble can become a small rainbow, but it is only for the moment; soon it is gone. It gives great joy but in the wake comes great misery too. The greater joy it brings, the greater misery it will bring.

It is because of this fact that in the past cunning and clever societies decided in favour of marriage instead of love; it was a very calculated move. Only when two persons fall in love do they have a honeymoon; it takes them to a great, romantic height, but then they have to descend and then it is very frustrating. The frustration can be avoided only if the peak is avoided.

So the cunning societies decided in favour of marriage: parents would decide and the marriage would be an arrangement. There would be no honeymoon peak, hence there would never be a fall from the peak. Societies which have opted for marriage, arranged marriage, are more stable: families are more established, divorce is a rare phenomenon.

In the modern world the pendulum has moved. Nobody who is really contemporary is in favour of an arranged marriage; it looks ugly. How can a marriage be arranged? Unless it happens, unless two persons start throbbing for each other, the marriage is just a social, economical arrangement – ugly, mundane, immoral. The contemporary mind thinks marriage is immoral unless there is love, but then love brings its difficulties.

Whenever a society starts giving more importance to love, then the family is disturbed, the society becomes unstable, because once you have seen the peak you start expecting it, and it will never come again. Now the whole life will be just downhill. So sooner or later one starts thinking 'Why not fall in love again and have that peak?' Then people start learning the trick of how to have many peaks in life, and the only way seems to be to have many more love relationships. They attain to a peak but intimacy disappears. These are the dilemmas: if intimacy has to be preserved, then peaks disappear; if peaks are allowed, intimacy disappears and marriage becomes a very shaky thing. You cannot trust it, and unless you trust it you cannot get totally involved in it.

This will remain so, because deep down in the human heart the real search is for a honeymoon that goes on rising higher and higher. It is not possible in a human relationship, unless a human relationship turns into a divine relationship. That miracle also happens sometimes. It depends on there being two very very artistic persons, very aesthetic, sensitive, alert and aware. If two persons are really aware and alert, then the relationship is no more human; it is divine. And then the honeymoon can remain a constant flow; it can become a continuum.

Madhu yamini means the ultimate honeymoon, which certainly begins but never ends. Let sannyas be that honeymoon. Let sannyas be the beginning of a great passionate love for god.

Veet means beyond, dehen means the body. Man is in the body but is not the body. The body is beautiful, the body has to be loved and respected, but one has not to forget that one is not it, that one is a resident in the body. The body is a temple: it is a host to you but you are not part of it. The body is a contribution from the earth; you come from the sky. In you, as in every embodied being, the earth and the sky are meeting: it is a love affair of earth and sky.

The moment you die, nothing dies; it only appears that it does to others from the outside. The body falls back into the earth to have a little rest and the soul falls back into the sky to have a little rest. Again and again the meeting will happen; in millions of forms the play will continue. It is an eternal occurrence.

But one can get very identified with the body; that creates misery. If one starts feeling 'I am the body' then life becomes very heavy. Then small things disturb, small pains are too much: just a little hurt and one is disturbed and disoriented.

A little distance is needed between you and your body. That distance is created by being aware of the fact 'I am not the body, I cannot be the body. I am conscious of it, so it is an object of my

consciousness, and whatsoever is an object of my consciousness cannot be my consciousness. The consciousness is watching, witnessing, and whatsoever is witnessed is separate.'

As this experience deepens in you, miseries start disappearing and evaporating. Then pain and pleasure are almost alike, then success and failure are the same, then life and death are not different. Then one has no choice, one lives in a cool choicelessness. In that cool choicelessness god descends. That has been the search of all the religions, that cool choicelessness. In India we call it samadhi, in Japan they call it satori; Christian mystics have called it ecstasy.

The word 'ecstasy' is very significant; it means standing out. Standing out of your own body, knowing that you are separate, is the meaning of ecstasy. And the moment it happens you are part of the lost paradise again, paradise is regained.

Nirala means unique, incomparable. Each individual is incomparable. God never repeats, he never makes two individuals alike. It is not only that two individuals are not alike; even two pebbles on the whole of the earth are not alike, two leaves are not alike. Individuality is written on everything. That is great respect from god towards whatsoever he creates.

Even great painters start copying; if they don't copy others, they copy themselves.

It happened once: a man purchased a very famous painting of Picasso's. The cost was millions of dollars. He wanted to be certain whether it was authentic or not, so he went to see Picasso and he said 'I am putting so much money into it, I want to know whether the painting is really yours or is it a fake?' Picasso looked at the painting and said 'It is a fake.' The woman who was living with Picasso in those days, his girlfriend, said 'It is not! You painted it and I was present.'

Picasso said 'That's true, that I painted it, but it is fake because I was simply copying one of my own paintings. Although I have painted it, it is not authentic. It is a Picasso painting, but whether I copy somebody else or I copy myself, it makes no difference: it is not original, it is an imitation.'

God never copies, not even himself; that quality is nirala. Everything in existence is unique, incomparable. This is god's love, his respect to his creation, and if we understand this then great respect and great love arise towards oneself and all self-condemnation disappears. And that is one of the most fundamental things for a sannyasin to understand: no self-condemnation, no guilt.

That does not mean that one has to become egoistic. There is nothing to become egoistic about either, because you are not superior to anybody, nor are you inferior to anybody; you are simply yourself. There is no possibility of comparison. When comparison is impossible there is no question of inferiority or superiority. And if superiority and inferiority can disappear from the world, we will have a very healthy world. It is a very sick and sickening world. Everybody is comparing, and all comparison is ugly, violent. If it gives you the idea of superiority, it is egoistic. If it gives you the idea of inferiority, it makes you ill at ease. In both the ways it is dangerous. Comparison is a double-edged sword: it cuts both ways. It has to be dropped! You are just yourself and everybody else is also the same.

Suddenly a totally different world opens up where each thing is so unique that nothing can ever be boring. When things are similar, they are boring. The world is such an enchanting phenomenon

because nothing is ever repeated – each moment is unique, each event is unique – and because it will never be repeated, live it totally! Once gone, it is gone forever.

Pari means transcendental, gyan means knowing transcendental knowing. The ordinary knowledge consists of information about objects. The ordinary knowledge is objective: it knows something outside yourself. You go on knowing many things except yourself; you yourself remain in darkness. Your light illuminates everything around you except yourself – the darkness underneath the lamp. And one can know everything about the world yet if one has not known oneself all that knowledge is futile, meaningless.

Parigyan means to know oneself, to know the knower. To know the known is ordinary knowledge; to know the knower is transcendental knowledge. Self-knowledge is liberating because it brings to your vision your own reality, which is eternal, immortal, timeless, deathless. And once you have known your own truth of being, all fear disappears and all suffering disappears, because now you know that you are beyond all suffering, all fear, all pain: you are a transcendence. You are always a witness. If there is suffering, you are the witness of it. If death is happening, you are the witness of it. And the witness always remains a witness: whatsoever happens makes no difference to the witness; the witness remains untouched. The virginity of the witness can never be lost, its innocence is absolute. To know that witness is the real knowledge.

Socrates says 'Know thyself' – he is talking about parigyan.

[A sannyasin says: When I become a little bit more silent inside. At that moment I feel tears coming up and I feel a lot of sadness there... When I do a meditation or reading your books or listening to your lecture it happens.]

You have to allow it and go deeply into it. Don't label it as sadness. That labelling will prevent you from going deeper into it, because in calling it sadness you have already condemned it, and when we condemn something we cannot go deep into it. We have already shrunk back, we have already decided that this is not something good. So don't label it, don't give it a name at all, and you will be surprised: it is a beautiful space, just your interpretation is wrong. It is a beautiful space. It is an overflowing emotion, and it is good. It will relax you and it will take many many things off your heart which are burdening it. Those tears are part of an unburdening, and if you don't call it sadness, soon you will learn what it is: it is a new kind of silence that you have not known before.

It looks sad because there is no excitement in it, and that's what we call sadness. When there is some excitement we are happy and we think things are happening. When nothing is happening and the excitement is not there and we are not occupied, we think we are sad. That's how we have experienced sadness.

Now this is a totally new phenomenon. Something is happening but it is not an excitement, it is not feverish. It is not a kind of occupation. Something is happening, and it is so new that you cannot categorise it. So don't categorise at all; just watch what it is and go into it.

If in reading my books it comes, close the book. Let tears flow, enjoy, help them, and whatsoever is happening, receive it as a gift from god. And you will be surprised: it will give you such depth and such perception as you have not ever known before. It will keep your eyes so clean, so clear – and

not only the physical eyes but the spiritual eyes too – that you will start seeing deeply into things. Things will become transparent to you, people will become transparent. And soon you will see that this is not sadness but silence.

Silence and sadness have one thing in common, that's why the misunderstanding arises; that common thing is depth. The depth that happens in sadness, happens in silence, but sadness is a negative state and silence is a positive state; that is the difference, and that is a great difference.

It is like sleep and samadhi. Patanjali says that samadhi is exactly like deep sleep, with only one difference: sleep is negative, samadhi is positive. One thing is similar in both: that the ego disappears. And one thing is dissimilar: that in sleep with the ego disappearing, consciousness also disappears. In samadhi the ego disappears but the consciousness remains.

Exactly like that, silence and sadness have one thing in common: both have depth, but the depth of sadness is negative and the depth of silence is positive. That difference you will know only if you go into it. If, from the very beginning, you say 'This is sadness' you have cut yourself off from the energy that was arising.

And remember this, not only about sadness and silence but about everything that is going to happen; many more things are going to happen: never label. Whenever something new happens the mind tends to categorise it according to some old category. It wants to pigeon-hole it somewhere. The mind is very worried; unless something is pigeon-holed the mind feels uneasy. Once the mind can label it everything is okay. Then the mind thinks 'I have known' and in fact, because of this tendency, we go on missing knowing many things.

Before anything is known, the mind immediately jumps in and labels it. You see a rose flower and the mind says 'Beautiful': finished! The word 'beautiful' is not the experience of beauty. And you are only using a cliche. You have heard it so many times – that the rose flower is beautiful – so you are repeating it. It is just a tape in your head, nothing else. Your heart is not moved by the rose; you are not a participant in the beauty, in the presence of the rose. In fact you have avoided the rose by labelling it. By labelling you think you are finished; now what more is there? The rose is beautiful, and your word 'beautiful' is empty.

Forget the word and look into the presence of the flower. Don't say what it is: go into what it is. Go into that which is and then let the flower say something to your heart, impart something to your heart, and then you will experience beauty. And when you experience beauty, you will stop using the word, because the experience is so big and the word is so inadequate that is falsifies.

Go into it, make it a meditation.... And come back!

[A sannyasin says: We really enjoyed working for you in Holland but now I'm back here, when I just have to be, I keep falling into all kinds of black holes and feel a lot of fear in me.]

First do a few individual sessions – Shiatsu, Hypnosis, Alexander then do Zazen, Awareness, and Leela.

These holes that you are feeling, black holes, you have been avoiding for a long time. They are there, and when you remain occupied, intensely occupied, you need not encounter them, but when you are unoccupied you are bound to encounter them.

This time don't repress them. When they come, make it a point to go into that deep darkness, into that black hole. And if you allow yourself to go into a black hole it becomes a white hole. It all depends on your going or not going. Whatsoever you avoid becomes your enemy and whatsoever you accept totally becomes your friend. Black holes can easily be transformed into white holes.

Now even physicists have discovered this phenomenon, that what is thought to be a black hole is only one side of the phenomenon; the other side is a white hole. This is a very new hypothesis that is becoming more and more significant every day.

When for the first time black holes were contemplated on, discovered, it was very frightening. In a black hole everything collapses. That's what the astronomers say, that if the earth goes into a black hole it will simply collapse and disappear. A black hole is the greatest destructive force possible in existence, and once anything enters it, it cannot come out. It reduces everything to nothing. But soon astronomers became aware of another phenomenon, that from the other side it is the white hole – because every destructive energy is bound to have a creative aspect to it; the other side of the coin. So if the earth enters a black hole and collapses, disappears, this is a death; but from the other side the earth will appear again, fresh, young, revitalised – a resurrection. So each black hole is also a white hole, even in the world of physics.

As far as my experience goes about human consciousness this is absolutely true. I don't know whether in physics it is true or still only a hypothesis, but the experience of human consciousness is absolutely clear about it. If you avoid something it becomes a black hole, it becomes destructive. Because you don't want to face it, and you have to face it sometimes, it is a very shattering experience when you have to face it. It impinges upon you with vengeance and you start avoiding it again; in that very avoiding you are creating it.

This time don't avoid it. Go into it, disappear into it, let it overpower you, and from the other side you will come out resurrected. And then you will wait for the black holes to come, because now you know that each black hole has a silver lining to it and if you can go into it, it is tremendously creative. It is chaos from one side and cosmos from another side.

Once you have learned it, then it is a joy to be crucified. If resurrection is certain, it is a joy to be crucified. You get rid of all that is rotten and you come out fresh, young, and innocent. Try it! This time don't avoid it.

CHAPTER 25

26 December 1978 pm in Chuang Tzu Auditorium

Deva means divine, bhadrena means grace. There are things which man can achieve by his own efforts and there are things which he can never achieve by his own efforts. The things that man cannot achieve by his own efforts are the really valuable things. The things that man can achieve will be lost sooner or later, death will take them away; they are momentary. Man's efforts cannot give birth to the eternal: man can manufacture only momentary soap bubbles. They may look very significant for the time being, but they are only for the time being. And out of them richness is not born. One simply deceives oneself that one is rich; one remains poor. They create a facade, but if you look behind it there is just a helpless human being – empty, hollow.

The things that cannot be created by man are really valuable: love, prayer, truth. They all come through god's grace. One needs to be ready to receive them, that's all. One has to be on the receiving end, prepared, ready, open. Man can do only one thing about great things, etemal things, and that is to remain in a state of welcome. Then something starts descending which no death can take away. And that is real richness: you will carry it beyond the body, it will be with you forever.

That is the meaning of your name: think of things which man cannot create, think of things which only god can give as gifts, and think of how to receive them.

Deva means divine, pujano means prayer. There is a prayer that cannot be leamed, and that is the true prayer. The prayer that can be learned will be Christian, Hindu, Mohammedan, but it will not be true prayer. The prayer that can be learned will not arrive out of your own being; it will be imposed from the outside. Your parents, your teachers, the church, will impose it on you, and anything imposed is always false and remains false.

The real has to arise, not be imposed; the real has to be expressed. It has to be your own. Millions of people are praying every day, yet their prayer has no meaning; it is a formal gesture. They have

been taught, they have become afraid, they have become greedy; they pray. They pray out of fear, they pray out of greed; but real prayer arises out of love, it has no concern with fear or greed.

So drop all prayers that you have learned. That is the first step, the negative step; negate all that you have leamed about prayer and then start watching life. Sometimes the sky is full of stars. Lie down on the ground and look at the stars and wait. Sometimes lie down on the earth, your hands spread as if the earth is your mother – it is – and feel the earth. Sitting by the side of the tree, just feel the presence of the tree, and one day you will be surprised: prayer is arising. You will feel like kneeling down on the earth, you will feel like saying something to existence. And when you say something on your own, whatsoever it is, it has tremendous value. The dialogue has started; now you are in communion with god.

That prayer will never be a flxed thing that you can do at a particular time; it will come any time. It may not come for a few days and then suddenly one day it is there. But don't falsify it, don't try to bring it; just wait. Whenever it comes, go into it. If it doesn't come, wait, wait for the right moment; it will come.

Slowly slowly you will go deeper and deeper into real prayer, and that real prayer transforms, enlightens. And then god is not just a theory; then it starts becoming your experience. Then your prayer is no more a monologue as it is ordinarily; it becomes a dialogue. You know for certain that there is a response from the other side. It is not only that you are saying something: you will start hearing something also. And when prayer becomes not only saying but hearing too, you have arrived.

That is the meaning of deva pujano.

Pari means absolute, pumo means perfect absolutely perfect. Existence is absolutely perfect as it is, it needs no improvement, and each being is as perfect as he can ever be. All that is needed is the recognition of the fact, a kind of awareness and respect for the fact. Man is perfect, just as trees and stars are perfect, but he is asleep, not aware, not aware of the truth. And in that sleep we go on planning how to improve, how to be this and how to be that, and we get into unnecessary troubles. All our efforts are like putting legs on a snake. Then life becomes very miserable, unnecessarily miserable.

Sannyas means simply one thing: a declaration of 'I am perfectly good as I am,' and a great acceptance, a great self-respect, dropping all ideals and desires to be somebody or somebody else, and just living moment to moment the simple, ordinary life. And slowly slowly, a clarity arises that nothing has ever been missing. From the very beginning things are perfect.

Everybody is a Buddha, just asleep, dreaming that he is not. One need not become a Buddha; all that is needed is a little shaking so that one wakes up. And that's what I am doing here: a little shaking. You are it already – you just have to be shocked a little bit, shaken a little bit, so you become aware of who you are. And that awareness is liberation.

The moment it dawns in your consciousness 'I am already at home; there is nowhere to go, nothing to achieve,' each moment becomes a celebration. It is bound to become, because all the energy that was involved in desiring, ideals, reaching – that ambitious mind – all that energy is released.

Now that energy cannot do anything except sing, dance, laugh, cry, love, pray. What else is left? There is no future left, and when there is only present left, life becomes utterly intense because the whole energy moves into the present moment. Life becomes aflame and one lives at the optimum.

Ordinarily we are living at the minimum, and the reason is that we are hoping for a better future, in this life or maybe in the next life, here or maybe in paradise, but all our utopias are in the future. And my whole message is: we are in paradise. This very earth, the paradise, and this very body, the Buddha. That is the meaning of your name.

CHAPTER 26

27 December 1978 pm in Chuang Tzu Auditorium

Manava means a real human being. There are millions of human beings on the earth but it is very difficult to find a real human being. The humanity of the millions is just an appearance; in truth it doesn't exist, it is only a facade, a mask. Deep down they have not yet grown to be human. Physiologically they are human beings, but not yet psychologically. And to be spiritually a human being is a far-away thing. The way the society exists, it does not allow anybody to become a real, authentic human being. It creates false, phony people, it needs false and phony people; it is afraid of the real man.

The real man will be constantly in rebellion against all that is wrong, against all that is inhuman, against all that is rotten, against all that is authoritarian. He will be basically a revolutionary. He will not yield to any submission forced upon him. Of course he will be able to surrender in love but he will not surrender without love. He will not be available for anybody to make him a slave; he will be a master of his own being. If he decides to surrender, that's a totally different affair, but nobody can force him into submission, nobody can force him into any sacrifice. Not that he is afraid of sacrifice, he can sacrifice all, but that sacrifice has to be his own choice.

He will not be part of the crowd; he will have some authentic individuality. He cannot follow the herd, the mob. He will be so conscious, so alert, that he will be alone; he will have to travel the path alone. His will be the flight from the alone to the alone. Not that he will be against people – he will love people, he will help people in every way – but he will not depend on people.

The ordinary so-called human being is always dependent on the crowd. He cannot exist on his own, he is afraid to be on his own. He has no will of his own, no intelligence of his own. He needs somebody else to command him: he is ready to obey. He is always in search of father figures, people who are authoritative; then he feels at ease. Then somebody else takes the responsibility of

deciding, of ordering; now he is no more responsible. The real human being is a responsible being. He wills, he chooses, and he takes the whole responsibility on his own shoulders.

The society does not allow that type. It allows humanoids, not human beings. It allows machines, not men. And this whole society is in a self-perpetuating mechanism: the parents were reduced into phony beings by their parents; they will reduce their children into phony beings. Then the school, from the kindergarten to the college, is part of the established society: they will go on reducing one.

By the time a person comes out of the university he is efficient, a functionary, but not a human being at all. He has been reduced to a biocomputer. And those who rebel, they fall apart; they are not accepted by the mainstream. The university and the whole education system exist as a screening system. It goes on dropping people who cannot be totally reduced to machines. They go on falling off, they become dropouts, they are forced to be dropouts.

The highest educational degrees are attained by those who are ready to sell their souls totally, and those are the people who become the dominant figures in society. They will be the administrators and the politicians and the governors and the commanders. They will be in all the key positions in the society and again they will start doing the same trip to other people. It is a self-perpetuance, a self perpetuating, vicious circle. Only very few people have been able to escape.

Sannyas is an escape from this self-perpetuating hell. It is a declaration of 'I am no more a slave. I take all responsibility. From this moment I live my whole life, whatsoever the consequences. If I have to suffer, I will suffer, but I will suffer only for my own individuality, not for anything else.' Then even suffering is beautiful, because then suffering is out of freedom, and when suffering is out of freedom it brings more and more freedom.

This is the meaning of manava: a real human being, an authentic human being.

Atten means one who has a true self. People have only egos. The ego is a substitute self. Because we are not aware of the true self, we create the ego; it is a make-believe. Because we cannot live without the centre we have to invent a false centre.

There are two possibilities: either know the true centre or create a false centre. The society helps the false centre because the false person can easily be dominated – not only can he be easily dominated: he seeks domination. He is constantly in search of somebody to dominate him. Without being dominated he does not feel good, because only when he is dominated does he have a certain feeling of 'I am.' When he is fulfilling somebody's order, he feels 'I have some worth.' His worth, his life, all are borrowed. He has no meaning in his life on his own; somebody else has to give meaning to him.

He becomes part of a church, then he feels good: he is a Christian, and Christianity gives him at least a false feeling of meaning. Or he becomes a Communist and the great crowd of Communists helps him to feel that he is doing something important. He cannot stand alone; and that is the whole strategy of the society: it does not allow you to stand on your own. It cripples you, from the very beginning it makes you dependent on crutches. And the best way to do it is not to allow you to become aware of your true self.

Instead of the true self it simply gives you a toy called the ego. It supports the ego tremendously; the society praises the ego, nourishes it. If you follow the dictates of the society in every possible way you will be respected, and respectability is nothing but a food for the ego. If you don't follow the dictates of the society you will be disrespected. That is punishing your ego, keeping it starved; and it is very difficult to live without a centre, so one is ready to fulfil all kinds of demands rational, irrational.

My effort here is to help you to drop this false entity called the ego. Dropping it is half of the work, and the other half is easier: to make you aware of your true self. Once the false is seen as false, it is not very difficult to see the true as true. That true self is atten.

The ego is a created thing, hence it has to die. The true self was before you were born and will be there after you are gone, dead. The true self does not exist only between birth and death. On the contrary, birth and death are just episodes in the long, eternal journey of the true self. And this is not the only birth; many have happened before and many may happen afterwards.

The moment one becomes aware of one's true centre, one becomes aware of eternity, and to know eternity is to know god. Hence, the true self is the door to god.

Kavisho means poetry. Poetry is the bridge between this world and that. Poetry to me is not only literature: it is a deep meditation.

These three words have to be remembered: the first is science – it concerns itself only with this world; the second word is religion it concerns itself with the other, the transcendental world; and between the two is the world of poetry, art, aesthetics.

Poetry has its roots in the earth and its branches in the sky; it bridges science and religion. Those who miss the world of poetry remain unbridged, remain in a kind of split. And when I use the word 'poetry' it not only includes poetry, it includes all that is poetic: music, dance, sculpture, painting. Painting is poetry with colour. Dance is poetry with body gestures. Music is poetry with sound, just as poetry is poetry with words. Poetry is all-inclusive. It is equivalent to the world of aesthetics, beauty.

This has been one of the most dangerous things that happened in the past, that religion became unpoetic, and the same fallacy is being repeated by modern science: modern science is also very unpoetic. And if religion is unpoetic and science is unpoetic then there can be no bridge between these two. Then the rift will become bigger and bigger, and the rift is dangerous.

To know only this world is to live without meaning. Then you know only the body; you never become aware of the spirit. Then the invisible becomes non-existential. and the visible cannot have meaning without the invisible. The visible gets the meaning through the invisible. When you become aware of the invisible through the visible, when the visible is transparent and gives you glimpses of the invisible, there is meaning and there is joy, and life becomes significant only through that joy.

Religion has insisted on being non-poetic. It became ghost-like, a spirit without a body, a tree without roots. A tree without roots cannot live long; and the tree only with roots is meaningless. And that's what has happened: science is a tree with only roots. It denies all flowers, it does not believe in

flowers and fragrances. It is only roots; that's why science has something ugly in it. Roots are ugly. They live in the darkness of the earth. They hide themselves like thieves; they cannot come into the open.

And religion became a tree without roots. Of course a tree without roots is dead: no flowers will come to it, no birds will make their nests on it; it will have no foliage, no juice will flow through it. So all the churches are like cemeteries, dead; and science is creating technology, just ugly roots with no significance. It is giving great speed to man but no destiny, no destination. It is providing great facilities but man is dying. Who is going to use those facilities? It has released great power, but man is not mature enough to use it. And the only problem that I see is that poetry has disappeared: it is neither accepted by science nor acceptable to religion; the bridge is broken.

My sannyasins have to become poets so that they can bridge science and religion, East and West, body and soul, man and woman; so that they can bridge all polarities. And whenever a polarity is bridged, great orgasmic ecstasies are released. That is the meaning of kavisho.

Rahasyo means in the mysterious. Life is totally mysterious. All that we know about it is just superficial, and the more we know about it the more it becomes clear that it is superficial. The depth of life remains not only unknown but unknowable.

The modern mind is too full of knowledge and has fallen into a state of non-wondering. It knows so much that it feels that now no mystery is left in life. This knowledgeability is destroying all possibilities of growth, because a man grows only when he starts communing with the mysteries of existence. If there is no mystery, then suddenly you are separate from existence; there is no possibility of relating. And if one thinks that he knows everything. automatically he becomes bored, dull, unintelligent. That is what is happening all over the world: people are becoming more and more bored, but they don't see why they are becoming so bored. It is their so-called knowledge that is making them bored: the wonder has been destroyed by knowledge.

Children are never bored because they are innocent, ignorant. Then each and every thing is mysterious for them; that's why they ask a thousand and one questions. The more people are educated, knowledgeable, the more you see when you look into their eyes that they are dull, they have no spark; they are dragging themselves somehow. In their life no spring ever comes, no flowers bloom, no birds sing. This is what hell is all about; and we have created it through so much knowledge. Through great endeavour, perseverance, persistence, man has created knowledge and knowledge has created hell.

My sannyasins have to learn one thing: to unlearn all that they have learned and to become children again. Then the ordinary tree is suddenly a surprise. A seed dying into the soil and two leaves popping up is a miracle. A dewdrop slipping on the grass leaf is great poetry. Then the whole of life becomes so permeated with mystery – how can one remain bored?

To encounter mystery is to allow your intelligence to function. The more mystery there is, the more intelligence functions, the more you become sharp, alert, aware, because there is so much happening all around and one would not like to miss anything. Then life takes on intensity, life becomes a passionate love affair, and in that passionate love affair god is found.

God is not found in the temples and the mosques and the churches. God is found when your heart is full of wonder, utterly nude of all knowledge and absolutely alert to the mysterious, the miraculous. God is another name for the mysterious, for the miraculous. And wonder is worship: to be in a state of constant wonder is the religious quality.

Imbibe that quality and start living from this moment in wonder: allow surprises to happen again, ask questions again, start exploring things. Don't be satisfied with the so-called knowledge that the society has given to you it is all humbug!

Raso means dancing with the beloved, a dance with the divine. It is one of the most beautiful experiences. It can be created. First start dancing with friends, with lovers, but always remember that the other is divine, is god. Don't forget that; that remembrance has to be kept.

The physical body of the other is there, but that is insignificant. Remember you are dancing with the spirit of the other. Let it become more and more of a non-physical communion. Once this has settled there is no need for the other; you can dance alone with the invisible god. That is raso.

In fact the whole of human life is nothing but a stepping stone to the divine. Love a man or a woman, but remember it is just a stepping stone to love god. Talk to friends but remember it is just a step towards a communion, a communication, with god.

Each act of your life has to be made sacred in this way. This is what sannyas is all about.

Kaaba is the sacred place of the Mohammedans. The outward thing is just a ritual, but there is an inward, inner mystery in it.

All the religions in the past created a few sacred places for people to gather; there are two parts to those sacred places. One is for the ordinary, those who come just to fulfil a ritual that their religion demands. The other is for the real seekers so that they can find masters there. Masters gather together. It would be difficult for seekers to search for the masters all over the earth; this is easier for them. The masters can be available in one place, and all kinds of masters, so that each seeker can find his type with whom he can fall in deep harmony. That has continued in Kaaba.

The ordinary Mohammedan simply goes there to worship the stone but the real seeker goes there to find a real Sufi master. And from all over the world, each year Sufi masters gather there. So all the masters available at a certain time are present in one place, and the seeker can go from one to the other and can feel where he fits. Wherever he can feel love arising in his heart, he has found the man who will take him to the other shore.

[Kutira] It means a home of love, a house of love, a temple of love. Without love the temple is empty, the deity is missing. Unless love arrives there is no fulfilment. It is only through love that for the first time you feel full, not only full but overflowing. Love is the name of god, and you have to become the host. All preparation is nothing but preparation for becoming a host so that god can be a guest in you.

So watch everything that you do to see whether it is going to help you to invite god or it is going to hinder you; let that be the constant criterion. And you will see great changes happening in you:

a few things will start dropping because you will be able to see that if these things continue, god cannot happen. God cannot happen in an angry state of mind, god cannot happen when your mind is full of the poison of hate. God cannot happen when you live in greed, god cannot happen when you live in ambition. God can happen only when the mind is so pure that there is no ambition. no desire, no greed, no anger – in that innocence.

So all that helps you to invite god, do it! Do it very deliberately, consciously; do it totally and fully. And whatsoever will become a hindrance, stop co-operating with it. Even when it happens – anger comes – don't co-operate. Let it be there like a smoke around you, but without your co-operation soon it will disappear on its own. If greed arises, watch. If the ego arises, remember 'This is not my real self.'

This way, slowly slowly, all that hinders is eliminated and all that helps is created. One day the miracle happens: one becomes a temple of god, a temple of love.

[A sannyasin says: I wanted to ask you if you would be with me even though I fail a lot and I get scared and my awareness slips.]

I will be with you; that is not the question. I am unconditionally with my sannyasins – in their fear and their doubt and their dark moments, it doesn't matter.

[Prem Neeto] It means love virtue. Virtue that arises out of love is true virtue. Virtue that is imposed by others and has not arisen out of your heart is a pseudo thing. Only love is the law, the fundamental law, to be lived. All other laws drive people astray from their natural being: love brings you home. There is no higher law than love, so love is the true foundation of morality – not codes, not commandments.

People go on following what is written in the Bible and in the Geeta; they only become pretenders. Listen to your own heart and follow it. Wherever it leads it is good; it cannot lead you astray. It is infallibly moving towards god.

[A sannyasin says: I was feeling very high and excited in the first group that I did, and in the last groups that I've done, I felt very low and I've come out of them feeling very low. I feel more defensive and more closed than when I arrived.]

That excitement was just imaginary; that's why it wore out. This is the truth, this is the truth about yourself, but you were pretending for a long time and you imposed a certain pattern upon yourself and had started believing it.

My groups are not meant to make you more enthusiastic, more energetic, more euphoric. They are simply meant to make you aware of whatsoever is true in you. Now this is a true sadness, and out of a true sadness something is possible, because only through truth does growth happen. It does not matter what the truth is, but only through the truth is growth possible.

It may not be so exciting, and you may be feeling dull and low and lost, but it is truer. You were living in a dream. Now your dream is shattered by the groups because they have been pulling you down to the earth, and they have succeeded.

It is difficult to drop a beautiful dream. If you are seeing a beautiful dream and you are moving with beautiful people in golden palaces and all that, and suddenly you are awakened, you will feel very very sad. But that which is known when you are awake is truth, and only truth can become a right foundation for a life.

So please don't create your old enthusiasm and excitement again; that was false. And I am not against excitement or against enthusiasm, but I am for a true ecstasy. Excitement is a poor substitute for ecstasy. Ecstasy arises only when you have started living your authentic being. If it is sad at this moment, then it is perfectly good; accept it and be sad. And you will be surprised that through accepting the sadness, sadness disappears.

Now, there are two ways to let the sadness disappear. One is to accept it, then ecstasy will arise. The other is to forget about it, to repress it, to avoid it, to escape from it, and to create some kind of excitement. That excitement will be untrue; the sadness will remain there and you will have to come to terms with it sooner or later. It is better to do it sooner...

... but do only one thing: accept this. Within two, three weeks, out of deep acceptance it will disappear, and then for the first time you will see something totally new, which is blissful but which you cannot call feverish excitement. It is very silent and very cool.

Ecstasy is very silent and very cool: excitement is feverish, it is a kind of delirium. And in a delirium you can enjoy many things which are not there! You have been in a delirium. And these people really worked hard on you and they have pulled you down to the earth. Now that's why you are feeling lost: you were flying with the clouds and suddenly those clouds have gone and you don't know how to create those clouds again. Don't create them; you will be able to: if you were able to before, you will be able to again. Avoid that temptation.

Out of this sadness something really beautiful will grow. Let this sadness become manure for an ecstasy to come. But a little patience will be needed. Just accept it. Cry, weep, feel sad, go deeply into it, as deeply as you can. Touch the bottom rock of this sadness, and from that bottom rock, you will start rising upwards. That will be a totally new experience, and not only an experience but a transformation too.

[Prashant] It means bliss and peace, profound bliss and profound peace. They are two aspects of one energy: on one side it is bliss, on another side it is peace. If bliss is without peace it is false; beware of it. If peace is without bliss, it is false; beware of it too! They are true only when they are together; that is the criterion of their truth. And if something is false they can never be together, remember.

So just watch. Whenever you are feeling blissful, watch and see whether a peace is also arising by the side of it. And whenever you are feeling peaceful, watch and see whether bliss is arising by the side of it. If they are both together, feel blessed and go deeper into it.

Start from either, the other will follow. So sometimes start with peace – that is the path of meditation; and sometimes start with bliss – that is the path of love. When in love, create bliss and let peace follow. When alone, meditating, let peace arise and bliss follow.

CHAPTER 27

28 December 1978 pm in Chuang Tzu Auditorium

Deva means god, prarthi means in prayer. Prayer is not something that you do or that you can do: it is something in which you can be. It is a state of being, not a state of doing. Prayer simply means in deep communion with existence. It is not a dialogue, it is not a verbal communiCation; it is non-verbal. It is just energy meeting with energy. It is just a dewdrop slipping into the ocean. It is a moment when one drops separation from existence. The moment you drop separation, you are in the state of prayer. And the state of prayer transforms you into the state of a god; you are no more a human being.

To be human, separation is needed; to be divine, non-separation is a must. And unless we become divine we can never be at ease, at home, because the separation is so arbitrary that one has to continuously maintain it; still it goes on slipping out of your hands. It is so false that one has to pour much energy and work into it; only then can it be maintained, otherwise it disappears.

The real is that which needs no effort. The unreal is that which needs all kinds of efforts and props to support it. Separation is something unreal; it is not, in fact, there. It is a make-believe. We believe that we are separate so we feel that we are separate, but even if we go on believing that we are separate, we are not separate; we remain one with existence. Whenever you drop your make-believe suddenly you are one with the whole, and that sudden meeting is prayer.

It has nothing to do with the prayer that is taught in the churches and the temples; that is a verbal communication. And god knows no language so you are unnecessarily wasting your time. He cannot understand what you say: he can only understand what you are. That is the only language that he understands, the language of being. So prayer is not something to be done but something to be. It is a state of immense love for existence.

Veet means beyond, mayo means illusion. The mind lives in illusions. The mind is nothing but all the illusions accumulated in you illusions as memories, illusions as imagination, illusions as dreams,

hopes, desires. And in the very centre of all these illusions is the illusion of 'I am', the ego. That is the very root, the central illusion, and all other illusions move around it. They support it, they feed it, they are supported by it and they are fed by it; it is a mutual arrangement. And between these two, you and your reality are utterly lost.

Meditation simply means getting out of this illusory state – of dreams, desires, past, future – and just being in the moment that surrounds you. Just to be utterly in the moment, with no thought, is to be in reality. It takes a little effort to drop out of the illusions because we have lived in those illusions for so long; it has become almost habitual, a second nature. It also takes a little effort to get out of those illusions because we have invested in them very much. They are our hopes: it is through them that we go on living, prolonging. To drop them means to drop the future, to drop all hopes; and we don't know how to live in the present without hope.

That is the whole art of sannyas: to live in the present and without hope. And remember, living without hope does not mean living hopelessly. Living without hope simply means that the present is so tremendously beautiful, who cares about the future? Who bothers about it? Not that one is living in despair and hopelessness, but that one is so fulfilled in the present that there is no space left to think about the future.

The person who lives in hopelessness lives an empty life. He does not know what the present is, and the future has disappeared. He was only living for the future: the carrot that goes on hanging there tomorrow and which never arrives. One goes on working hard to catch the carrot; because it is never caught, one goes on running after it. Ultimately death takes you over, and you have not arrived. This is the story of millions of people: they live in hope without any fulfillment ever, and they die unfulfilled.

To live without hope simply means to live herenow knowing that there is no tomorrow; it is always today. And then a totally different kind of life starts getting crystallised in you. It is so utterly joyous that one does not think of the past and one does not think of the future.

We think of the past and the future only because the present is very empty, because we don't know how to live this moment. So either we run towards the past or we run towards the future, which is in a way the same. The past is no more, the future is not yet; both are nothings. Between these two nothings is this moment, and this moment is all.

Chetan means consciousness. Consciousness is the key, and if one understands how to become more and more conscious, nothing else is needed. To become conscious one need not go anywhere. To become conscious one has to live the ordinary life, as it is, with something added to it. From the outside it remains the same life; from the inside it becomes totally different, utterly different. You do the same things but with a new awareness. You bring the quality of awareness into your acts.

Eating, one can eat in an unconscious way; one can eat mechanically, as people do. They simply go on throwing things in and they are thinking a thousand and one thoughts. They may not be there at the table at all. Only physiologically are they there;. psychologically they may be roaming somewhere else on some other planet.

Unconsciousness means: whatsoever you are doing is not connected with your being. You are split: the body is doing one thing, you are doing something else. That is what unconsciousness is, a split. The body is eating and you are either in the past or in the future or somewhere else, thinking, planning, remembering. This is a split. This split has to be bridged, and the only way to bridge it is: become alert of what you are doing.

If you are eating then be there and let only eating happen; everything else has to be dropped for the moment. Be totally there as if the whole world has disappeared; you are focused. Eating is all when you are eating, and 'walking is all when you are walking. Listening is all when you are listening, and talking is all when you are talking. Then slowly slowly your body and your being are bridged, and whenever the body and being are bridged, a great grace arises. You can see in the person who has attained to this welding that he has the quality of presence, something solid, something crystallised.

Other people will look hollow compared with him, empty, shallow. He will have depth and he will be very transparent: you can see through and through. He will have a transparent self. There will be no clouds in him, no smoke; his flame will be without smoke. This is the man who comes to know god, life, love, and this is the man who attains to significance, splendour.

So let this be the key: whatsoever you are doing, go on bringing your consciousness to it again and again. It will slip again and again, that's natural. Don't be worried about it, don't be troubled by it and don't start feeling frustrated by it. It takes months, sometimes years, but it is worth it. And slowly slowly, for a few moments, it will start happening. Even those few moments will bring so much joy to you, more than you have ever known, even dreamt about. Even if for a single moment your body and being are welded, are in tune, you will see what-bliss means. You may not be able to tell anybody what it is, but you have tasted it. In that moment you fell into the ocean of god. In that moment you were showered on by divine energy.

Slowly slowly more and more moments will be coming and one day it happens that this becomes your very life. It becomes a crystallised thing.

That state is called enlightenment.

Anubodh means awareness. Man lives almost as if he is asleep. A great metaphysical sleep surrounds the earth. In the night we are asleep, in the day too; what we call waking is fake. Only once in a while has a person become awakened – a Buddha, a Christ, a Lao Tzu, otherwise people are somnambulists. Of course they can manage to do the daily routines of their life but that doing is just as a machine goes on doing things; the machine needs no awareness. That's how man goes on doing things: without any awareness of what he is doing, why he is doing it, from where he is coming, to where he is going, why he is at all. Not even the most fundamental question has arisen in millions of people – 'Who am I?' They ask a thousand and one questions, they collect much knowledge, but without ever asking the real question.

Awareness means becoming aware of all this situation. And the first question that a person has to ask is 'Who am I?' and ask it so deeply that it penetrates like an arrow into the very heart, so that it goes to the very core. And once the arrow of questioning has reached to the very core of your being, a great fountain of life is released, a great fountain of light is released. Suddenly you see a fountain arising in you that you have never been aware of before: that is awareness.

Just as, if we go on digging in the earth a moment comes when water starts coming up, water wells up, in exactly the same way, if we go on digging deep inside our being, there are many layers of sleep, but if we go on digging.... And the best way to dig is to make your vital question, your quest: 'Who am I?' This has to become your meditation. Whenever you are sitting silently ask 'Who am I?' and don't be satisfied by any answer given by the mind. The mind will say 'You know who you are your name, your address, your education, your family name.' The mind may even become clever. It may start quoting scriptures, that you are the soul, that you are god-incarnate, and all that nonsense. Go on shoving it aside. Unless you come to know who you are, no question, no answer, is of any help, no answer has to be accepted.

Because you have avoided all answers, there comes a moment when the question becomes so pure, that it is just a fire reaching to your very being. And once you have decided not to accept any parrot-like answers from the mind, this is going to happen. Out of that fire, that quest, great light is born, and it comes from your very centre. It does not come from the Bible, it doesn't come from the Koran, it doesn't come from the Geeta; it comes from your very own core. You can see it arising out of your own being; and truth liberates only when it is your own.

Gayano means a song, a beautiful song. Life ordinarily is not a song. It is deep down a cry, a scream, because it is pain, suffering, anguish. How can a song survive out of pain, suffering, misery?

The song can arise only when there is some experience of bliss in you. When you have touched something ecstatic, only then is the song born. The song is waiting there, but it will need to be triggered by some ecstasy. But instead of ecstasy there is only agony. People are living in hell. They pretend they are not; they have to pretend, just to save face. They go on smiling on the outside but all those smiles are painted. They go on pretending, laughing, enjoying, and showing that they are living a real life, but they are trying to deceive others just as others are trying to deceive them. We are living in a very deceptive world where everybody is trying to deceive everybody and everybody is, deep down, suffering.

This deception has to be dropped, because this deception will not allow the song to be born in you. One has to drop all masks; only then can the real face be discovered. And the real face is that of ecstasy. Man is born to be blissful – that is man's intrinsic nature – but somehow we are never allowed to enter into our own being; the society goes on pulling us outwards.

The whole mechanism of the society is to keep you an extrovert. It creates great lust for things; that is a device to make an extrovert. It creates great ambition, for money, power, prestige; these are all just devices, strategies, to make your mind go outwards. And once you have learned the ways of going out, naturally you tend to forget the ways of going in. If you don't ever go in those ways are lost. And ecstasy happens at the innermost core of your being.

Sannyas means creating paths again in your inner territory so that you can reach and know who you are. Once that fragrance is there, that experience is there, one's life becomes an ecstatic song; then the whole of life is a song. Then whatsoever you do is singing, whatsoever you do is a dance.

My effort here is to create people who can dance, who can sing, who can love, who can celebrate, because I don't see that there is any possibility of knowing god without becoming utterly ecstatic. Ecstasy is the door to god, and people who have reached are the people who have danced the

whole way, sung the whole way. The people who have reached have reached with great laughter and joy.

That is the meaning of gayano: a song is waiting there in your heart – you have to give birth to it. And in giving birth to it, you will be born and your real life will start.

Deva means divine, islama means peace. silence, stillness – divine peace. Man has been conditioned to always be in conflict: the body is fighting with the mind, the mind is fighting with the body. The whole past of humanity has been a constant conditioning to make man a split personality; and it has succeeded.

There was a reason for it: if a man is in constant conflict he becomes weak; that is the sure way to make man weak. Because he dissipates energy in fighting with himself, he cannot fight with anybody else. And that's what the priests and the politicians needed: they wanted weak people who could be dominated easily, they wanted weaklings. They found a very psychological strategy. The strategy is to create a conflict in you so that you are always fighting with yourself and dissipating your energy, becoming weaker and weaker. And because you are divided, you can be ruled. 'Divide and rule' – that has been the fundamental policy of all the politicians and all the priests down the ages.

Now the time has come that man should come out of this whole stupid nonsense. The priests and the politicians are not going to help, because if man becomes one then there is no possibility for any priesthood to exist in the world. If man becomes one he will not need any leaders to lean upon. He will be enough unto himself, he will be a light unto himself; he will not need guidance. That will destroy their whole business, and it has been really a great business; no other business can compete with it.

To attain to inner peace means drop all fighting with yourself, don't condemn any part of your being. Respect, love, and love all that you are, nothing excluded. Then only will there be peace, then there is bound to be peace, and in that peace you will become powerful. That peace will bring power; as conflict has brought weakness, that peace will give you strength. That peace will soon make you so powerful that you can rise above the law of necessity, cause and effect, and you can enter into the world of power and grace. That peace will make you a pool of power, overflowing, and that overflow of power is love!

Only a silent person can be a loving person, because only he has something to share and give. The man who is in conflict, how can he love? He is so tired, so exhausted, so spent; he has no more energy to share. Love is a luxury: you can share only when you have more than you need. You can share only when if you don't share your own energy will become a burden on you. You have to share it, it has to be released. A peaceful person naturally becomes a loving person.

And the secret of becoming at home, at ease, is simple: stop fighting with yourself. Try to understand yourself rather than fighting with yourself. Fighting will bring you more and more defeat: understanding becomes a victory.

[A sannyasin says: In trusting myself I've found that I'm questioning a lot of things... and one is whether you're my master.]

Whenever you want to drop me, you can! But that simply means that the trust you think is arising is not trust but only ego....

If it is trust, then it will make you more trusting of me. Trust cannot create doubt: trust only creates more trust. If the disciple attains to trust he becomes more grateful to the master, he trusts the master more. Trusting oneself never goes against the trust in the master. If it does then you are simply giving it a good name. It is just the ego asserting itself and pretending to be self-trust. Then all doubts will arise and everything will arise.

But if you enjoy it, that's perfectly okay!...

If you are enjoying this trip that you call trust, it's perfectly okay: enjoy it! There is no problem in it.

People have very absurd ideas. They think that somebody is destined to be their master, as if it is something fixed, preordained. If you are a disciple to me, I am your master; if you are not a disciple to me, I am not your master. Your disciplehood makes it happen. But people have very foolish ideas. They go on asking me 'Are you my master?' as if my being their master has nothing to do with their disciplehood!...

It all depends on the disciple. I am not here at all – to be your master or not to be your master.

And this way or that, both are perfectly okay with me. It is a question for you to decide whether you are a disciple or not. The question of whether I am your master or not should never be raised; that is a secondary thing. If you are a disciple, I am a master; if you are not a disciple, I am not. But the beginning has to happen in you. And disciplehood means trust, it means a tremendous love, the courage to surrender.

Because the ego obstructs all these things it can start playing the game of 'What is the need? Self-trust has arisen.' But you can try your self-trust. Drop sannyas and try your self-trust, and see what happens with it. If something happens, very good; if you grow, very good. If you don't grow, you can come back. There is no other way.

But you can try it! If you feel that something is arising in you and you can just be on your own, try it. Don't make any problem out of it. And if doubts arise. then whatsoever I am saying now will again be the same: you can doubt it also.

So I give you total freedom. A disciple has to be totally free. It is his decision to be with me and his decision not to be with me; I don't enforce anything.

Just one thing I should make clear: the first time you take sannyas, it is one thing; the second time it will be difficult. I may not give it or you may have to earn it. The first time I give it with no conditions: the second time you have to earn it.

So think about it and you decide for yourself. Asking me is of no use. Asking me is of use only if you trust me, and then there is no point in asking. But remember one thing: if it is really trust arising in you, it will deepen your trust towards me; it cannot be against it. Otherwise it is just an ego-trip.

For example, if you are in love with somebody and great love arises in you for yourself, is it going to enhance your love with the other person or is it going to destroy it? It is going to enhance it, it will make it deeper, more intimate. In fact only the person who loves himself can love the other. If your love for yourself becomes a hindrance in the love for the other, that simply shows that it is nothing like love. It is just the ego asserting itself behind the name of love. This is the criterion. That criterion can be used in many ways and has to always be remembered, because the ego can go on playing many many games.

Self-love always helps you to love the other more. Self-trust always helps you to trust the other more. If the disciple trusts himself then great trust arises in the master. If it is not so, then something somewhere is fishy, something somewhere is wrong.

So think it over, and whichever way you decide is good. If you decide to remain a sannyasin, my blessings. If you decide not to be a sannyasin, my blessings. Good!

Anand means bliss, disha means direction, dimension – the direction of bliss or the dimension of bliss. Sannyas is a new dimension.

People live a two-dimensional life. Sannyas is a third dimension. When you live a two-dimensional life it is flat, it has no depth. Only the third dimension brings depth, and with the third dimension you become a trinity, something becomes whole inside.

A two-dimensional life is a false and phony life, it is superficial. For example, if you see a person you only see his face, his behaviour; you cannot see his being. His face is almost as if it is a mask. If you turn the mask around, behind it you will not find anything. People's faces are almost like masks. And this is the case because you have not even looked behind your own face, so how can you see behind somebody else's face You have lived outwardly – sometimes going to the left and sometimes going to the right; the leftist and the rightist: those are two dimensions. For or against, those are two dimensions; love or hate, those are two dimensions.

There is a third dimension which is neither love nor hate, which is non-dual, which is only a choiceless awareness, which is neither rightist nor leftist, where you become just an observer of all that is happening, of all that you are doing. That observation is the direction of bliss, that awareness is the direction of bliss; and when you have started feeling your own depth, then you will see people in a different way, then you will see them also as three-dimensional beings. Now you know that behind the face there is a being, and your behaviour will change.

The person who has never known his own depth can be very cruel. For example, a person like Adolf Hitler – he can be very cruel, very violent. He can destroy millions of people very easily, with no conscience, with no repentance, because he sees only two-dimensional people – as if they are made of paper and there is no depth, there is no soul, as if they are only machines and there is nothing else. You need not be very compassionate to a machine, and if you destroy a machine you need not have a deep pain and anguish in your being. A machine is a machine; who cares about a machine? Adolf Hitler could burn millions of Jews because he himself never knew his own inner depth. So he could only see people as flat, two-dimensional beings who could be easily destroyed; nothing was at risk.

The world needs more and more three-dimensional people, then there will be less cruelty, less violence, less war.

And that's what a sannyasin is all about: a three-dimensional being. That is the meaning of your name search for the third dimension, the depth. Look inwards more and more and find who you are there; and the day you have found your centre, you will be surprised: when you open your eyes, every person in the world has a centre. Not only people but trees and rocks and birds and animals, all have their own centres. Then this whole existence is three-dimensional.

To know existence as three-dimensional is to know the trinity of god. That is the meaning of the concept of trinity.

CHAPTER 28

29 December 1978 pm in Chuang Tzu Auditorium

Prem means love, dipa means an earthen lamp – a small lamp of love. Love's small lamp is far more significant. far more powerful, than the whole darkness of hate, anger, greed. The darkness of the centuries is not so powerful, so potent, as just a small flame of love. Darkness has no power, it is impotent; in fact it does not exist, it only appears to exist. It is an absence. It is not the presence of something, it is the absence of light. The moment you bring light in, it simply disappears, it is not found at all. It cannot resist, it cannot say 'I have lived here for millions of years. How dare you, just a small lamp? I am not going to go.' That is not possible.

A small lamp has to burn, has to be kindled, in the heart. The heart has all the potential to become light. We have not tried, we have not worked on the heart; otherwise it start radiating, glowing, it becomes aflame. All that has been so much of a problem simply disappears. One need not fight with greed, anger, possessiveness, jealousy, one need not fight. And those who fight with them will never conquer: they are fighting with darkness. You cannot fight with darkness you will be defeated. All that is needed is to bring a light in. And this is something very strange, that the light is already there, just a little cleansing is needed. The light is there; it is only that the glass of the lamp is dark, it has not been cleaned for centuries. Clean the glass and the light is burning. That is your life – it has to be there. You are alive, so light is there. You are alive, so consciousness is there, hidden behind a dark glass.

All meditation is nothing but cleansing the glass. Slowly slowly the light start coming out, slowly slowly the darkness is gone, and with darkness, all those problems.

Modern psychology tries to solve each single problem. That is meaningless. A single stroke and all the problems disappear, and that stroke is meditation. So never be concerned with individual problems; just a single experience is enough to destroy them all. Otherwise, if you struggle with

anger you may succeed in conquering it, but then anger will start flowing in some other direction, from somewhere else.

Unless meditation happens, nothing happens. So that has to be kept in mind.

Divyam means divine. We are divine; we may know it, we may not. Even when we don't know, we are divine. Even when we are fast asleep, lost in dreams, we are divine. It is not possible to take our divinity from us. The sinner is as divine as the saint. Divinity is our inalienable right, it is our very nature. To be at all is to be divine, to exist is to be divine.

But there is a great difference when you know or when you don't know. The person who is not aware that he is divine goes on living the life of a beggar. Misery surrounds him, and all kinds of anguish and anxiety and tension.

The man who knows that he is divine simply rises above all misery, simply knows that nothing can ever touch him. he still lives in the world but lives in a totally new way: he lives like an emperor. He is no more an outsider; he belongs, he knows this is his home. and all that is needed to know it is to remember, is to become more and more alert, aware, mindful, watchful, because the more aware you are, the less you dream. When you are perfectly aware, even for a single moment, all dreaming disappears, and in that state of no-dreaming the divine is revealed. So the whole thing is to be more and more aware, and less and less involved in dreams and sleep.

By becoming a sannyasin you are taking a decision that 'I will not co-operate with the dreaming mind any more,' that 'My whole energy will be poured into awakening, into becoming aware.' Then one day it happens, and the day it happens you are really born. Before that, you were only thinking that you were alive. That was not much of an aliveness; it was just a lukewarm life. There was no passion in it, no intensity in it; you were living at the minimum.

The awakened man lives at the maximum, at the highest peak of life. He knows what joy is, what bliss is, what freedom is and what love is...

Arihanto is one of the most beautiful words in the East. It means the ultimate state of consciousness. Literally it means one who has conquered all his enemies: the ego and the whole battalion of anger, greed, lust, etcetera, etcetera. Ari means the enemy, hanto means one who has killed all the enemies. It has nothing to do with outer enemies: the real enemies are within you, and the real friend too. So the whole thing has to happen inside. and the whole thing can be reduced to two simple words: unconsciousness and consciousness.

Unconsciousness creates a thousand and one enemies. to be conscious is to be a master of oneself; to be unconscious is to be a slave of a thousand and one things. and to be a master, to create mastery, is the whole effort of sannyas.

It is possible, and it is possible only through one single phenomenon: by bringing more and more consciousness into your being.

All that is needed is transforming your acts, slowly slowly, into conscious acts. Whatsoever you do, do it very consciously. In the beginning it will be a strain. If you have gone for a morning walk and

you walk consciously, it will be a strain because you have to be alert about each step that you are taking.

Buddha used to say to his disciples 'When you move your right leg, deep down be watchful: "Right, left, right, left." Whatsoever you are doing, be watchful. Not that you have to use the words "right, left", but be alert about what is happening.' We have lived so long with unconsciousness that it has become habitual. So when for the first time one starts becoming aware, it is a strain, but that strain is worthwhile. It is a little painful; and one feels a little strange too, because one has never done it.

It is just like learning a new art. You feel awkward in the beginning if you learn painting, everything seems to go wrong. If you learn swimming, in the beginning it seems as if it is impossible, but slowly slowly the art is imbibed. And I call it an art because it is not like science; it is very vague, it is very mysterious. One really does not learn it, one imbibes it. Hence down the ages, art has been learned by living with great masters. and that is the way of religion too, because it is the ultimate art.

Being with someone who is alert bring you again and again to alertness. Being with someone who is conscious, hits you again and again into becoming conscious. When ever you go unconscious, immediately you become aware because somebody is there with whom you can continuously compare. It is a very slow-going art, but one it is learned life is transformed.

Mandiro means a temple, a sacred place of worship; and this is how one should respect oneself – as a temple, as a sacred place of worship. Drop all self-condemnatory ideals. Drop all ideas that people have given to you, that this is wrong, that this should not be done, that you should not be like this. People have taught everybody to disrespect themselves; and great respect is needed to grow. One has not only to accept oneself but one has to rejoice in being oneself. One has to be grateful to god that he has made one this way; one has to be thankful for the great gift. And when that happens – that gratefulness, that thankfulness, that respect and love for oneself – one is ready to move into a totally new dimension. And when you respect yourself as a temple you will not remain empty long; soon the deity will arrive. A person who respects and loves himself is closest to god.

But remember, when I am saying to respect yourself, love yourself, that does not mean that you have to disrespect others or you have to hate the others; it has not to be comparative. Respecting yourself is not a comparison with anybody else. It has no 'more' or 'less' about it. I use the word without any comparative sense. It is not that you are more respect-worthy than your neighbour. When you really respect yourself, it has no comparison in it.

And through great respect for yourself one day you will be surprised: you have started respecting the neighbour too, because he is also a temple, of a different form, in a different size, of a different colour, but the same god resides in him.

CHAPTER 29

30 December 1978 pm in Chuang Tzu Auditorium

Prem means love, sahaja means spontaneous. Love is true only when it is spontaneous, unplanned, unpracticed, uncultivated, unthought. Whenever you plan for love, whenever deliberateness enters into it it becomes phony and false. And that's why people go on loving yet it never satisfies, because no phony food can be nourishing.

True love has to be spontaneous, it has to happen without any preparation preceding it. It has to come out from nowhere, out of the blue. Suddenly it is there; you were not rehearsing for it. Anything rehearsed is bound to become false. Then later on you are acting it, in the mind you rehearse and then you act. If you are waiting for your lover and you are rehearsing in the mind what you are going to say and what you are going to do, that won't allow you real love. When he comes you will simply be repeating the ready-made idea, it will be acting.

But people are unaware that that's how they go on missing the opportunity that love gives. And then rather than a contentment, a fulfilment, love becomes a frustration. But the root cause is in its being false. And why is it false? – because it is ready-made, it is not spontaneous, it is not out of the moment.

Learn to love spontaneously, out of the moment, and you will be surprised: it liberates!

[Deva Takashi – divine love for one's own parents] To love one's own parents is one of the most difficult things in the world. But if one can manage it, it is of great importance. If you are at ease with your parents, you are at ease with the whole existence, because existence is the ultimate parent. And because the parents have to give guidance, the child resents them. As the child grows and becomes powerful, a natural rebellion happens. Then one only goes on paying respect to the parents, that's all, but love disappears.

It is also not in the nature of things to love one's parents, that's why it is very difficult; it is going upstream. It is very natural for the parents to love their children; the flow is downstream. It is a natural thing, there is nothing special about it. Every mother loves the child and every father loves the child. It is plain, ordinary, and the people who brag about it are simply being stupid.

But to love one's parents is going beyond nature, it is transcending your biology. It is an uphill task, but if you can do it, it becomes a door to god.

Satyanando. It means truth and bliss. Truth is naturally followed by bliss. Bliss is a shadow of truth – misery, of untruth. One cannot drop misery unless one stops being untrue. Everybody wants to drop misery but nobody wants to drop the untruth, hence it becomes impossible to get out of it. You cannot drop the shadow. If you want to do anything with the shadow you will have to do something with the original.

If I want to cut the head of your shadow, I will have to cut your head, then immediately the shadow loses its head. Otherwise one can go on fighting with the shadow and nothing is ever going to happen. And that's what goes on and on: people go on fighting with their misery but they cannot succeed; in the very nature of things they are doomed, their efforts are doomed. And people also go on trying to find bliss; that too is not possible. I cannot invite your shadow: I have to invite you. When you come the shadow comes automatically.

Bliss is the shadow of truth, so the whole thing hinges upon one thing: drop all that is untruthful in you, false, pseudo. Drop all masks. Don't pretend, there is no point in it. Just be the naked self you are, even if in the beginning it creates inconvenience. It is going to create inconvenience, because to live with people who are untrue and to start becoming true creates discomfort. It is like in the city of the blind one person starts seeing or as if in a madhouse one person suddenly becomes sane; he will be in great trouble.

One of my friends was in a madhouse. That was not a problem at all: he was mad. Three months went perfectly well, in fact he enjoyed those three months. He had great company – there were at least eight hundred madmen – and it is always beautiful to have people who are just like you. Then one day, through some accident, he drank a bottle of phenol; it had come for the bathroom – he drank it.

For fifteen days he had great diarrhoea, vomiting. Somehow that cleansed his system. He became sane, as if the whole of the poison went out of his body. For those fifteen days he couldn't eat, he could not hold anything: anything he ate he had to vomit immediately and he had motion after motion; the whole system was cleansed. On the fifteenth day he suddenly awoke as if out of a nightmare. then the trouble began, because there were eight hundred mad people and you alone sane. The real nightmare begins! Somebody is pulling your hair and somebody is pulling your leg and somebody is beating you. All kinds of things were going on but now he was sane!

He went to the chief. He told him 'Now I am sane.' The chief said 'But this is what everybody says. You just go away. Every madman says "I am sane".' Nobody would listen to him. The more he insisted, the more they denied. He had to live out the whole term; for six months he had been sentenced to live in a madhouse.

So when you start becoming truthful in a world which is basically untrue, phony, inconvenience is bound to be there; that is part of growth. One has to take it easily, accept it easily. But it is worth it, because great joy starts arising in your being. As you go on dropping your masks, misery disappears, layer upon layer, and the sun rises above the horizon – the sun of bliss. But it always comes after the truth.

To be utterly nude in the world, to be as you are, to be as god has made you, is to be blissful. and that's what sannyas is all about.

Govindo is a name of god. All names are names of god, all forms are forms of god, because nothing else exists; only god is.

Let this feeling sink deep into your heart: only god is! And it will bring a great transformation. Go on remembering it. The sound of the insect65s: only god is. The darkness of the night: only6 god is. Somebody laughing: only god is. Somebody weeping: only god is. Sadness surrounds you: only god is. Great excitement and happiness: only god is. In all moods, in all climates, in all seasons, go on remembering the is-ness of god, and slowly slowly it becomes an undercurrent of your consciousness. You need not remember then, it is always there: it is like a fragrance that surrounds you.

And when this starts happening, that without remembering the remembrance persists, it is prayer! Prayer means that the door has opened. Prayer means that the revelation has started happening: god has started arriving in you; you have been accepted. Prayer is an indication that god is very close by. That's why you are feeling so cool, so collect5ed, so silent, so joyous, for no reason at all!

So this is going to be your meditation: god is, only god is – not that you have to repeat the words, but allow the feeling.

[A sannyasin asks about an esoteric group he visited in the West.]

Just be here for a few months... and all these things are games: they will disappear. You can play beautiful games, and you can play games which look very spiritual and you can give those games the colour of esotericism, occultism. But in any experiment, unless at the centre there is somebody who is enlightened, everything remains a game. Howsoever sophisticatedly played and howsoever cleverly arranged, it remains intellectual gymnastics.

Unless there is a Buddha at the centre, at the core of the group, nothing is possible. People can meet together, they can discuss and they can talk and they can create great systems of thought – appealing, logical – and they can create an aura, as if something mysterious is happening; but never.... Down the ages millions of experiments have been done but only those experiments succeed where there is a man who has arrived.

It is as if you are in a gaol. You can make a club of the prisoners inside the gaol. They can discuss things, they can meditate, they can pray together, they can do a thousand and one things, but still they are in the prison. They can decorate the prison, they can make the place beautiful, they can make themselves believe that now it is no more a prison but a home. they can create that quality of cosiness, but still they are in the prison.

Unless they become connected with somebody who is outside the prison, who is no more p0art of the prison, their efforts will remain futile. They are beautiful, and good in a way, because what are you going to do in the prison? Something is better than nothing. Their whole purpose is one, that if you go through such experiments, sooner or later you will become frustrated. If you go through so many things like these, the frustration will become so much that you may start looking for somebody who is outside the gaol, with whom you can have some connection. That is the only purpose of all these experiments, otherwise there is nothing.

If you can come across a master, if you can fall in love with a master, then nothing else is of any importance. I will send you back to them to trap them, just wait! We cannot leave those nine people so easily. and they must be good people: the idea is good, but it is just an idea.

So be ready. After four months go and bring them all here! (much laughter)

Deva means divine, arhata means one who comes to know truth utterly alone. there are people who can grow only as part of a school; they cannot grow alone. There are people who can only grow alone; they cannot grow as part of a school. You belong to the second category: you will have to learn how to be more and more alone.

And to be alone is not loneliness. In fact when one is alone one is with oneself and when one is with somebody else one is not with oneself. It is paradoxical, but in crowds people are very lonely, and when they are alone they are not lonely at all.

Aloneness means solitude, not solitariness. When you feel solitary you are hankering for others. When you are in solitude you have forgotten all others; there is no desire to go out of yourself, you are utterly contented.

That is going to be your path. I am not saying not to relate. Relate, love, but remember that you are not to lose your inner space, that you are not to become utterly lost in others. If you can keep your inner space intact then all relationship is good; in fact it will enhance your growth. But don't allow people to encroach on your inner space. That is sacred, that is only for yourself. and whenever you can find time, move into it, be in it, be it!

[A sannyasin says: During the last few days there were so many questions but now...]

That's very good! Questions should disappear when you come in front of me and then you can learn a secret: whenever some question is disturbing you, just think of me and slowly slowly you will become capable of dissolving any question. Just think of me and feel that I am present there and the question will go. So you are very close to a secret.

Try it when you are back home. If some question arises just sit silently, think of me, as I am sitting here right now, and immediately you will see that the question is disappearing.

I don't answer questions: I simply kill them!

Prem means love, prabhat means morning, dawn – the dawn of love. Sannyas is a small beginning, the first step, the first ray of the morning sun. But with a single step the journey of thousands of miles starts. From a small seed the great tree arises.

Sannyas is not the ned but the beginning, the beginning of a pilgrimage that knows no end; it is eternal. But the first step has to be of love, only then are you in the right direction. Be love more and more. and while you are here remember only one thing, that if you have learned how to be love – and I am not saying 'loving', I am deliberately saying 'how to be love'.... It is not a question of relating. Even if you are sitting alone and there is nobody, you have to be love. It has nothing to do with the object: it has something to do with your subjectivity, your interiority. In your interiormost core love has to become a flood, overflowing... and that will become the end of the night and the beginning of the day.

CHAPTER 30

31 December 1978 pm in Chuang Tzu Auditorium

Darpana means a mirror. Thinking is a barrier: mirroring is the way. To think is to miss: to reflect is to get. Truth has not to be invented but only discovered. And the veil is not on truth; it is on our mirror. Truth is utterly naked, it is not covered. So when I say 'It has to be discovered' I mean that we have to open up to it. Once the veil of thinking is removed from the mind, the mind becomes a mirror, it reflects that which is. And that which is, is god.

Lalito means beautiful, graceful. Beauty is divine; in all its forms beauty expresses god. Wherever beauty is, god is. And the deeper one starts feeling the beautiful, the more prayerful one becomes because the very experience of beauty awakes something in the deepest core of your being, stirs it. The heart starts dancing, and the dance of the heart is prayer. That stirring at the deepest core of your being is prayer. Beauty provokes prayer. Beauty provokes love beauty provokes respect. Beauty provokes the transcendental. It creates gratitude. It is the most sublime quality in existence.

Think of god more as beauty than as truth, because truth is a logical concept, beauty is more of the heart. Truth smells of syllogism, has a heady ring about it: beauty is utterly of the feelings, of sensitivity. Truth seems to be a dry word with no juice in it: beauty is something alive. Whenever you think of beauty you think of a dewdrop slipping off the grass leaf or a rose flower or a child giggling or the stars or the ocean or the sky. Whenever you think of beauty you are bound to to think of something existential and whenever you think of truth it seems to be only a concept in the head. It represents nothing, it looks empty.

Beauty is the very soul of god and that beauty is the meaning of lalito. It is not ordinary beauty but the divine that permeates existence. Feel it! Dance with it and sing with it and it will take you to the ultimate. It can become the boat to the other shore.

Veet means beyond, gyanam means the known – beyond the known. God is always the unknown. The known is a barrier to him. The known has to cease for the unknown to be. Knowledge has to be

sacrificed, only then does wisdom descend. Wisdom is not a continuation of knowledge but the end of it. the death of knowledge is the birth of wisdom. Knowledge is borrowed: wisdom is your own.

Knowledge consists of the known: wisdom is the door to the unknown, to the mysterious. and the mystery is such that it can never be reduced to the known. Even those who have known god cannot reduce him to knowledge. Even after you have known him, he remains unknown; in fact he becomes more unknown than ever. The mystery deepens, it does not disappear...

To go beyond the known is meditation, to allow the unknown to enter you is meditation, dropping knowledge is meditation, becoming utterly empty of knowledge is meditation. And whenever you can create the space which is empty of thoughts, immediately, like lightning, one is transformed, transported to another world, and then one is on the earth but not of it.

Dipam means a light, a lamp. Be a lamp unto yourself. those are the last words of Gautama the Buddha but they contain the whole message of all the masters. Listen, learn, watch, but always remember that each decision is your responsibility. Never shirk any responsibility. It is easier and more comfortable to throw the responsibility on others, but it is very costly, because in throwing the responsibility on others you are throwing opportunities for integration, for individuation.

'Be a light unto yourself' does not mean egoism, because when the light is there, there is no ego ever found. 'Be a light unto yourself' does not mean that you have to close yourself to existence and that you are not to learn from anywhere else. Learn from each and everything: from trees, from birds, animals, rivers, mountains. Learn from everywhere, keep yourself open to all the dimensions of life. Let existence pour its wisdom into you, from every nook and corner. But the final decision has to be yours; never allow anybody else to decide for you.

The people who want to decide for you are not your real friends. The real friends are those who will give their whole heart to you, who will make everything available to you, whatsoever they have known and learned, but who will also insist that you decide on your own. They will not help you to lean upon them.

In fact sometimes real friends look very hard because when you wanted to lean too much they simply denied you. When you wanted to just follow them, they didn't help; they wanted you to be on your own. But finally one comes to know that those were the people who really loved you. They gave all that they could but they never took away your basic right to decide, to choose, to be.

That is the message in this simple word 'dipam': be a light unto yourself.

Veet means beyond, darshana means that which can be seen. God cannot be seen because god is the seer in you. He can never become an object. He is your subjectivity; he is the one who sees. So those who want to see god are bound to fail. God cannot be seen because he is not there outside you, he is your interiority. In your looking at me, he is looking at me. In my looking at you, he is looking at you. He is always the seer, and the seer cannot be reduced to the seen.

Once this is understood then the whole effort of search undergoes a great change, it starts moving in a different direction. Then you don't go on searching for god somewhere outside yourself: you start closing your eyes and entering in.

Once this is understood, that god is your subjectivity, then all that is needed is that all objects have to be dropped from the mind. when there is no object, no content, no thought, then the pure subjectivity reveals itself. It is self-luminous and self-evident. It needs no other light to reveal it, it needs no other proof to prove it: it is your very being. Seeking and searching for god somewhere else is utterly stupid because you will never find him anywhere. He is in the seeker himself; he is never the sought but the seeker.

The Western religions have never risen above the idea of god as an object. they have always remained clinging to the idea of god as somewhere there. But in the East religions have taken the ultimate leap: god is not there, but here; not out, but in. God is your consciousness, so to know consciousness is to know god. and the only thing that hinders you is too many thoughts running inside you. They don't allow you to see consciousness. They keep you occupied with them.

It is like the sky is full of clouds and you cannot see the sky. when the clouds have disappeared the sky is there in all its beauty, in all its grandeur, silence, that inner sky is god.

Keemiyo means alchemy, the science of changing the earthly into the divine, changing the baser metal into gold. It is the greatest science because it transforms dust into the divine. And that's what sannyas is: a new reincarnation of alchemy.

Man is not what he appears. He is that and far more, and that far more remains invisible unless you start groping for it. It is within your reach, but you have to consciously search and seek. It is not far away; it is your birthright, but it is given only when you make all the possible efforts to get it. It is a paradox: it is natural and yet it has to be earned.

Prem means love, sangit means music. Love is the music of the soul; that's why love is so nourishing, so moving, and that's why music also is so moving and so nourishing. They have something in common: music is the harmony of sound and silence; love is the harmony of male energy and the female energy. The male energy is sound, the female energy is silence; and whenever the male and female meet inside you great music arises.

Each man and each woman is carrying two polarities. Each man is also a woman and each woman is also a man; no man is just a man and no woman is just a woman. Half of you comes from your father and half from your mother; both the energies are there. But ordinarily they are in conflict, in friction, hence the misery of life.

We go on repressing one. We have been taught that the man has not to allow anything that is feminine so he goes on repressing all that is feminine in him. and the woman has been taught not to have anything manly; that is ugly, gross. She has to be utterly feminine. so both have become repressive of one part of their being. That part is an essential part, and whenever any essential part is neglected, denied expression, harmony is disturbed. to disturb the inner harmony is to lose contact with god, because only a harmonious being can be in contact with god.

This is the secret of the inner alchemy, that all that you are has to be used, nothing has to be rejected, nothing at all ever has to be rejected. Even if sometimes something looks dangerous, destructive, even then it has not to be rejected, because when you come to know the whole, you will be surprised that the destructive and dangerous thing has its own place in it. and when the whole

is known, you know that without it, the whole world would have missed something very significant, would never have been whole. In the context of the whole, nothing is destructive, all is creative. In the context of the whole, nothing is dangerous, all is simply nourishing; but only in the context of the whole.

Nobody has been allowed to live a holy life, everybody is forced to live a partial life; that's from where the whole destructiveness arises. And the part that is denied slowly slowly becomes a thief, it becomes sly, cunning; it has to, just to survive. It becomes tricky, treacherous, and it starts playing games with you. It starts coming in new forms, in vicarious ways. It overwhelms your unconscious and manipulates you from there.

Our lives become ugly because basically we have accepted a split. Man has to become a full, perfect circle; and that is the meaning of inner music. this is great art. One is not born with that art, one has to learn it. That's the function and purpose of sannyas: to teach you the inner science of becoming whole.

Accept everything that you find in yourself and don't hide anything from yourself. At least in front of yourself be utterly naked and nude; know who you are in your totality, with no judgement, no condemnation, no evaluation. And you will be surprised: once your hidden parts start surfacing you will see so much energy released and so much joy released. You could not have ever imagined it, ever dreamt of it. Once a person has allowed his totality, his inner well, his spring, starts flowing. and then we are connected with the infinite ocean; inexhaustible is our energy and tremendous is our power.

Madhu means sweetness and devi means goddess – goddess of sweetness. Great respect is needed towards oneself, and that is the message in the name, think of yourself as a god or a goddess, because whatsoever you think, you become. The potential is infinite, so whatsoever you think becomes the actual.

And sweetness represents love: love is sweetness. So be as respectful towards yourself as one is respectful towards a god, and be as sweet to existence, to people, as possible, to the optimum; because the more you are loving and sweet, the more you are sharing of your being, the more you will get from the existence. that is the law: give and you will get a thousandfold; be miserly and even that which you have will disappear. That's what Jesus means when he says 'Those who have, more will be given to them, and those who don't have, even that which they have will be taken away.'

Life is a process. The moment you make it a stagnant pool, you start dying; then you don't have anything. Then you simply become emptier and emptier, and it is a very negative kind of emptiness. Go on flowing, sharing, giving, for no other reason than the sheer joy of giving, and more and more will be coming to you from unknown sources. The more you give, the more you get, and the more you have, the more you become capable of getting.

Respect, great respect, is needed towards oneself. In all the ancient cultures all the names were names of god, for a simple reason: that everybody had to be reminded that they were a god or a goddess. Never think less than that. and it is not an ego-trip either, because not only are you a god or goddess; everybody is the same.

[A sannyas couple asked about an experience where they had fought and expressed their anger, and then afterwards felt much calmer and more centred.]

Never be afraid of the new. If one has to be afraid, be afraid of the old and the repetition of the old... but never be afraid of the new. God is always with the new. The old is already dead.

I can understand: it is scary, because we are accustomed to living in the warmth of the known, the safety of the familiar and whenever you move into something new, you don't know what is going to happen, what will happen to your shelter and your security and safety; but that's how life is. Once you have tasted the beauty of the new, slowly slowly, fear will disappear. You will always be thrilled whenever something new knocks on your doors.

It has been good, because unless anger is expressed, love also remains repressed. If you cannot express the negative, in the same proportion the positive will also be repressed. This is a fundamental law of inner processes, that they always balance each other. If you go so far in the positive then you will go so far in the negative; if you can go deep into the negative, you will be able to go deep into the positive. They always balance; they are like two wings, continuously balancing.

Once you have understood that anger is not anti-love but in fact is part of the rhythm it is not disruptive of love; on the contrary it enhances love, strengthens love, makes your love seasoned, stronger than ever. The more challenges your love faces, the more centered it becomes, the more certain and confident, the less fear exists between the lovers.

The second thing that you felt is also significant. That happens: if you can go totally into your anger, immediately the other will become silent. It is only the non-total that is creating confusion in people's lives.

Whenever one is totally angry, the other has to balance it; that is a natural phenomenon. The other will go very deep in calmness, quietness, coolness. and when the other is angry you will simply move into calmness and coolness. and when one is calm and cool, the other cannot remain long in anger; the other starts understanding what is happening. After the anger, great love will arise. It follows in the wake like silence after a storm.

Once you have understood the rhythm then there is no fear. You are not afraid of the other being angry, you are not afraid of your being angry. You know your love is strong enough to bear all these situations. Only poor love is afraid. when love is rich, has great roots, it is unafraid; it can simply enjoy the great wind and the rain and the lightning. It is all thrilling and adventurous.

Once you have seen that one automatically becomes silent – and that is the beauty of going totally into any emotion – then you have learned something great. The other will be able to understand your anger, and his understanding will make you more understanding of your anger. and anger understood is anger transformed: the same anger becomes love, compassion.

Go into it and don't be afraid. there are peaks and peaks, peaks beyond peaks, and it is always new. If love remains a growing phenomenon it always brings you to new territory, new lands, never known before. the moment you stop, wherever you draw a boundary and you say 'This is enough, beyond this we will not go', love starts dying. Love can only live if it is riverlike.

Allow it. This is really beautiful. Go into it as deeply as possible, and whatsoever it brings will be good and beneficial; and I say whatsoever, unconditionally.

[Prembodhi – love, enlightenment] Enlightenment can happen either through love or through meditation; there are two doors to enlightenment. Meditation means being alone, utterly alone, and love means being totally with someone, so totally that the two-ness disappears and one-ness arises. And these are the two ways. Fifty percent attain through meditation and fifty percent through love; that is a balance.

Prembodhi means enlightenment through love, through relating.

So teach the child as much love as possible. Be loving without being possessive. Be loving without trying to mould the character of the child. Be loving but don't give your knowledge to the child. Be loving but help the child to be independent, free.

These are the obligations of the real parents: they will help – the child needs help – but they will also help the child to be independent as soon as possible. They will not help the child more than is needed. They will be always ready to withdraw so that the child starts depending on the inner energies – only when you depend on your inner energies do they start flowing; so the child starts thinking, willing, seeking, searching, groping. Watch and help but don't force the child to go in a direction. Give freedom to the child to be whatsoever god means the child to be. the child should not become your ambition and your ego-trip.